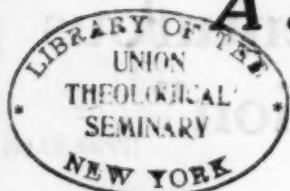


The CHRISTIAN CENTURY

A Journal of Religion



Are We Abandoning Missions?

By James M. Yard

ARBITRATE,
Mr. President!

Editorial

The Sunday Evening Forum

By Miles H. Krumbine

Fifteen Cents a Copy—January 27, 1927—Four Dollars a Year

Entered as second-class matter February 18, 1908, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1927 by Christian Century Press, 440 S. Dearborn St., Chicago

JAN 25 1927

20 Great Books for 1927

1. **The Story of Philosophy**
By Will Durant (\$5.00)
2. **The Nature of the World and of Man**
By 18 University of Chicago Professors (\$4.00)
3. **This Believing World**
By Lewis Browne (\$3.50)
4. **Adventurous Religion**
By Harry Emerson Fosdick (\$2.00)
5. **My Idea of God**
Edited by Joseph Fort Newton (\$2.50)
19 chapters by Bishop McConnell, Rufus Jones, D. C. Macintosh, John Haynes Holmes, etc., etc.
6. **Reality**
By B. H. Streeter (\$2.50)
7. **Religion in the Making**
By A. N. Whitehead (\$1.50)
8. **The New Man and the Divine Society**
By Richard Roberts (\$1.75)
9. **Best Sermons, 1926**
Edited by Joseph Fort Newton (\$2.50)
10. **Darwin: A Biography**
By Gamaliel Bradford (\$3.50)
11. **Personality and Reality**
By J. R. Turner (\$2.00)
12. **Religious Experience and Scientific Method**
By Henry Nelson Wieman (\$2.25)
13. **Creative Personality**
By Ralph Tyler Flewelling (\$2.50)
14. **A Book of Modern Prayers**
Edited by Samuel McComb (\$1.50)
15. **Business and the Church**
Edited by Jerome Davis; Sermons by 22 laymen (\$2.50)
16. **The Truth and the Life**
By Joseph Fort Newton (\$2.00)
17. **Jesus, Man of Genius**
By J. Middleton Murray (\$2.50)
18. **The Story of Methodism**
By H. E. Luccock and Paul Hutchinson (\$4.00)
19. **What to Preach**
By Henry Sloane Coffin (\$2.00)
20. **Preaching in Theory and Practice**
By Samuel McComb (\$2.00)

As a subscriber to *The Christian Century*, you are entitled to open a book account with *The Christian Century Book Service*.

Send us your order for *YOUR CHOICE* of the above list. You may pay for the books March 1, or may enclose check.

THE CHRISTIAN CENTURY BOOK SERVICE,
440 S. Dearborn Street, Chicago.

Send me books number

☐ Enclosed find check to cover.
☐ Charge to my account, payable ☐ Feb. 1
☐ Mar. 1

My name

Address

Harry Emerson FOSDICK

—*The Voice of Religious
Liberalism in America!*

Have you ordered your
copy of his latest book—

“Adventurous Religion”

[Price \$2.00]

Other books by

Harry Emerson Fosdick:

The Modern Use of the Bible (\$1.60)
Christianity and Progress (\$1.50)
Twelve Tests of Character (\$1.50)
The Meaning of Prayer (\$1.15)
The Meaning of Faith (\$1.35)
The Meaning of Service (\$1.25)
The Manhood of the Master (\$1.15)
The Assurance of Immortality (\$1.00)
The Second Mile (70c)

Special: We will send you, with your order for two or more of the Fosdick books (or other books listed on this page) a free copy of Dr. Fosdick's booklet "Science and Religion."

[We pay postage]

The Christian Century
Book Service

440 So. Dearborn Street, Chicago

Volume

EDITOR
LYNCH
JOSEPH

Edi

Saf
Ver

Pa
Ar
I B
Br
Bo
Co
Th
Ne

\$4

N
bandi
of th

Dan
In C

tions
map
and
parts
about
good
next
of in

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLIV

CHICAGO, JANUARY 27, 1927

Number 4

EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; FREDERICK LYNCH, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN E. EWERS, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, W. E. GARRISON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

Contents

Editorial:

Editorial Paragraphs	99
Arbitrate, Mr. President!	102
The Observer: America and Religion	106

Safed the Sage: Good Musick	107
-----------------------------------	-----

Verse:

Old Age in Cathay, by F. C. Wilcox	108
The Offering, by Julia Pettee	108
Reply, by Janet Norris Bangs	108
The Secret, by Charles G. Blanden	108

Page Dr. Erasmus! by John R. Scotford	109
---	-----

Are We Abandoning Missions? by James M. Yard	110
--	-----

I Believe in the Sunday Evening Forum! by Miles H. Krumbine	112
---	-----

British Table Talk	115
--------------------------	-----

Books	116
-------------	-----

Correspondence	117
----------------------	-----

The Sunday School: Christian Stewardship	119
--	-----

News of the Christian World	120
-----------------------------------	-----

Important Issues Before English Bishops	121
---	-----

Study the Jew in Modern American Life	122
---	-----

Present Status of Mission Schools in Turkey	125
---	-----

\$4.00 a year (ministers \$3.00), Canadian postage 52 cents extra; foreign postage, \$1.04 extra

EDITORIAL

NEWSPAPERS FROM CHINA grows increasingly ominous.

While all dispatches are to be received with caution, because most of the events chronicled have been bandied about on many lips before reaching the knowledge of the correspondents who pass them on to the occident,

Dangerous Days In China

it is clear that there have been serious outbreaks in many parts of the country, and that more serious trouble—even reaching the proportions of a national uprising—may follow. A glance at the map will show that the riots reported in Chengtu, Hankow and Kiukiang, and Foochow cover three widely separated parts of China. With the materials for an explosion lying about on every hand, it will take both good management and good luck to bring foreigners and nationals through the next few weeks without bloodshed. In this connection, it is of interest to read the letter printed in another column,

written by a missionary in the city of Kiukiang, which has this week been reported as the scene of serious rioting. This missionary, it will be seen, holds that the gunboats which have been sent to guard him are rather provocation to mob-attack. It is not likely, however, that there will be many foreigners in China who will take this point of view. The reaction in a time of danger has so long been to call for armed protection that there will be only a minority who, in this crisis, will prefer a different way. The gunboats are likely to be busy during the immediate future. It is to be hoped that they may not be used in a provocative manner, but that, if they are employed to protect the lives of westerners, their commanders may have wisdom and self-control enough to be able to do this without seeming, to the Chinese, to be looking for a fight.

Difficult Decisions for Missionaries

ONE OF THE DISTRESSING FEATURES of the Chinese situation is the definite anti-Christian complexion which the nationalistic movement is taking. Chinese intellectuals will dispute this. They have been saying for months that what has been called an anti-Christian movement is not really that, but is rather directed against the compromising alliances of Christian church organizations with the political and economic imperialisms of the west. However, such intellectual distinctions lose most of their force in an hour of popular uprising. The masses who are rioting in China today are moved by a very few ideas, and these of the most simple kind. They have been told that their country has been victimized by the foreigners, and they are therefore anti-foreign. They have been told that Christianity, the foreigner's religion, has been used as a weapon of exploitation, and they are therefore anti-Christian. And because Christianity, as represented in its churches, schools, hospitals, orphanages, mission residences, missionaries and Chinese workers, is near at hand, and concrete, while the other agencies of foreign exploitation are not, the wrath of the mob is more than likely to fall first of all on these symbols and agents of the Christian occupation. The missionary, therefore, faces some difficult decisions. Shall he stay at his post, relying on the power of intangible forces and his past record for protection? Probably a majority of the missionaries in disturbed areas would be inclined to do this. But suppose the continued presence

of the missionary only makes more dangerous the position of the Chinese worker who, if not handicapped by the actual presence of the foreigner, might be able to carry on the work without serious molestation. What then? Perhaps the consul orders all nationals out of a certain area. The missionary may suspect the consul's judgment. But has he a right to stay and, if injury befalls, thus become the possible cause for serious international complications? The missionary must make some hard choices in hours such as these. Throughout the world there will be millions watching him, some critically, some prayerfully. God protect him, and give him wisdom!

Rays of Light Amid The Gloom

ALTHOUGH WE REGARD the Chinese situation as exceedingly serious, we do not regard it as hopeless. The whole trouble may pass over without incidents more serious than have already taken place. Careful readers of the press will have noted that, up to the present, there have been no foreign lives lost. For two or three weeks now the papers have been waking us up each morning with the assurance that affairs in China totter on the verge of catastrophe. But somehow, the situation manages to hold off for at least another day, so that it can totter again on the following morning. It has not yet actually gone over the brink. And it may never go. A majority of foreigners in China probably considered that the grand smash had come when British marines surrendered the British concession in Hankow to Chinese without firing a shot. The sight of Chinese police taking over that concession must have caused many a western onlooker to come perilously close to apoplexy. And, in all seriousness, when Great Britain took that step she put a new face on the whole question of foreign rights in China. That single act will exert an influence on far eastern affairs after all the other diplomatic suggestions of the last twelve months have been forgotten. It is clear that Great Britain, at whatever cost, is out to secure a new and independent position in China. The course which she is pursuing is fraught with difficulties, and there is always the possibility that tory resentment at some Chinese excess will force the Baldwin-Chamberlain government to give up this venture and return to the old policy of force. But Great Britain at least deserves credit for making the attempt. Why is the United States not doing the same thing?

Is This to End the Scopes Case?

LEGAL OPINION seems to be to the effect that the verdict of the supreme court of Tennessee puts an end to the famous Scopes case. The court, by a divided vote, upholds the constitutionality of the law under which Mr. Scopes was convicted. But it finds that the Dayton judge erred in assessing a fine of one hundred dollars, and, on that technicality, it remands the case to the lower court, with the recommendation that the prosecutor there kill it. This, in all probability, the prosecutor will do. There are many who will feel relieved at this. They will expect—as the judges of the supreme court of Tennessee may expect—that once the case against Mr. Scopes has been

dropped in Dayton, the whole law, now sustained, will be forgotten and will gradually slide into oblivion. But this is a shortsighted way of looking at the question. Efforts are now under way, as we shall presently show, to enact laws similar to the Tennessee anti-evolution statute in many other states. And the precedent which has been established in this case is likely to haunt the efforts of all scientific students for years to come. It will be a pity if the Scopes case cannot be kept alive until it has been passed on by the supreme court of the United States. In the long run, the weal of democracy is bound to be largely conditioned by our decision as to the limit of power which a legislature holds to settle the content of teaching in the public schools. In some way opportunity should be given the supreme court to pass on this question.

Anti-Evolution Legislation

BILLS PROHIBITING the teaching of evolution in the public schools were introduced on January 13 in the legislatures of Arkansas and Alabama. Perhaps the militant anti-evolutionists are taking up the fight alphabetically. Campaigns of the same sort are under way in Florida, Kansas, North Dakota, North Carolina, Oregon, Virginia, and Washington. Forty state legislatures will have sessions during 1927, and probably in many others similar measures will be framed, introduced, and pushed by the Bible crusaders, the Bryan league, and the Fundamentalists' association. Oklahoma led the way in 1923 by forbidding the use of any text-book teaching "a materialistic conception of history, that is, the Darwin theory of evolution versus the Bible theory of creation," but this law was repealed two years later and the repeal sustained on referendum. A Florida law in 1923 gave it as "the sense of the legislature" that it is improper to teach as true "Darwinism or any other hypothesis that links man in blood relationship to any other form of life." This has not been construed as a prohibition. Tennessee in 1925 passed the first law making the teaching of evolution punishable by fine or imprisonment. In the same year similar measures were defeated by narrow margins in North Carolina, Georgia, and Kentucky. The Texas text-book commission in 1925 adopted a resolution calling for the elimination of "all objectionable features" in all textbooks, and the secretary of the commission informed the American civil liberties union that this meant evolution. In 1926 anti-evolution laws were introduced and defeated in Kentucky, introduced and withdrawn in Virginia, passed by the house and postponed by the senate (by a vote of 17 to 15) in Louisiana, passed and signed by the governor in Mississippi. Local boards of education in several cities in the south and west have appointed investigating committees to report guilty teachers to the board for "proper action." And that is where we stand now. There is a surprising number of people in this country who believe that the course of thought can be permanently determined by legislation. To make this legislation more effective the teaching of history ought also to be outlawed—especially the history of ideas. But the crusaders evidently do not realize the danger in that, for they have never studied it themselves to any profit.

But What About the Huguenots And the Waldensians?

THE CATHOLIC CITIZEN thinks we betray "callous indifference" to the sufferings of Catholics in Mexico when we say that the Catholic church would be in a much better position to demand the application of American standards of religious liberty there if it would explicitly repudiate those acts in its own history which have been out of harmony with that standard. Not at all. We are as much moved to indignation by the persecution of Catholics as of protestants—when we are sure of the facts. Pending the receipt of evidence more convincing than propaganda which has the appearance of being devised for ecclesiastical purposes, we can be only hypothetically indignant. And meanwhile, we declare ourselves unqualifiedly opposed to the persecution of anybody anywhere at any time, and we denounce the intolerance of all who have been, are, or hereafter may be guilty of it. The Citizen thinks the whole matter of the past ought to be dropped because "now the world has entered upon the better age of tolerance without requiring expiatory processions on the part of those who shared in the persecuting spirit of former ages." We think the matter is not quite so simple. "The world" can grow into more righteous and Christian attitudes precisely because it is unembarrassed by any necessity of defending the inhumanities of earlier ages. Whether it expresses its change of heart by "expiatory processions" or not, it could do so without shame because it does not claim that it is always right. If it does not often erect expiatory monuments, it is because each new generation feels so little responsible for the acts of the preceding ones. The Calvinists erected the expiatory monument to Servetus not as members of a progressing world but because, as Calvinists, they wanted to clear the reputation of their party and to show that Calvinists had progressed in tolerance as much as the rest of the world. But the Catholic church is a closely-knit and continuing organization. It has policies which outlast the centuries. Its boast is its unchangeableness. It repudiates the suggestion that it should conform its views or its practices to the changing ideas of "the world." It is perfectly true that, as regards whatever wrongs may have been committed against individuals in Mexico, these matters of mediæval history "would be excluded as irrelevant and immaterial to the issue in a court of justice." But it is also a maxim of equity that "he who comes into court must come with clean hands." As a means of cleansing hands that have been stained with innocent blood, the first step at least is an honest confession. The Catholic church has never confessed the sin of its former intolerance. Just what does it think about its crimes of persecution at Toulouse, Paris, and Torre Pellice? The Citizen does not say.

Newspapers and Radio

FROM ENGLAND comes the announcement that the British Broadcasting company, now under government control, will shortly inaugurate an extended news report service. Eye-witness accounts of events of importance will be given in detail, and as the events are taking place. What,

one wonders, will be the effect of this on the newspapers? Mr. Charles Merz, in a penetrating study of contemporary American journalism published in the New Republic, ascribes the rise of the tabloid newspaper to the tendency to concentrate newspaper attention on a single feature or a few features at one time. More and more in recent years the newspaper has tended to attract and hold its audience by picking out "big" stories and emphasizing these stories until they overshadowed everything else in its pages. This, Mr. Merz asserts, the tabloids have been able to do more effectively than have the larger papers, with the resultant growth of enormous circulations. But if this is true, does it not seem likely that the radio, suitably handled, can do the same thing even more successfully? Such tentative experiments as have been made in this direction, as in the case of political conventions or of sporting events, have proved the radio a remarkably vivid reporter. Do not the newspapers of England feel in this announcement a presentiment of the rise of a strong competitor, and that, too, a competitor with government backing? In this country a large proportion of the radio stations are owned or controlled by the newspapers. Competition from this angle may therefore be delayed. It cannot, however, be avoided. Both in England and the United States, the radio will ultimately cause the papers to restudy the whole technique of reporting.

The Associated Press Pats Its Own Back

ONE DAY last week Secretary Kellogg appeared before the committee on foreign relations of the senate. The attempt he made there to make the old, familiar bolshevik bugaboo frighten senators and country into endorsement of his policy in Mexico has by this time become a well-established national joke. But the unconscious humor of the secretary of state hardly overtopped that of the Associated press. That supposedly neutral dispenser of news sent to the press of America, along with its transcript of the Kellogg testimony, this gem:

A now celebrated Associated press dispatch of November 18, 1926, which reported exclusively the government's concern over its information respecting bolshevist activities in Latin America, became the subject of wide controversy and the vehicle for an attack on the state department by those who take issue with the premises on which the department is conducting its policy, particularly with respect to Nicaragua and Mexico. The accuracy with which the Associated press, eight weeks ago, disclosed the news in the Latin American crisis may be judged from the summary of Secretary Kellogg's statement to the senate foreign relations committee, and from the text of Kellogg's statement.

The reference is to the Olds interview. Mr. Olds, it will be remembered, called in the representatives of the three principal news services and, as under-secretary of state, asked their help in planting a story in the American press to the effect that American interests in Latin America were threatened by a Mexican-fostered bolshevist conspiracy. Two of the news agencies refused to be drawn into such a scheme of propaganda. One agency consented. Its dispatch the next morning began: "The specter of a Mexican-fostered bolshevist hegemony intervening between the United States and the Panama canal has thrust itself into American-Mexican relations, already strained." The agency

that obliged the state department in this manner was the Associated press. Now Mr. Kellogg makes public his cock-and-bull bolshevism story. And the Associated press congratulates itself in public on having been the "exclusive" purveyor of this propaganda. Well, if this is the sort of performance for which the Associated press wants to be congratulated, then this is the sort of performance for which the Associated press wants to be congratulated. But it is impossible not to believe that, in the long run, the claim of a press association for credence for its product would be stronger if it insisted on seeing for itself the proof of its statements. To print accusations against another nation which the author refuses to sponsor is to risk being left in just such an embarrassing position as the Associated press now seems, to many onlookers, to occupy.

Arbitrate, Mr. President!

DOES THE President of the United States want war? He says he does not. At Omaha, facing the bellicose legionnaires, he said that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding." At Trenton, speaking in commemoration of the battle which was the turning point of the revolution, he said that "truth and faith and justice have a power of their own on which we are justified in placing a very large reliance." The diligent compiler of campaign material can cull from the President's state papers hundreds of declarations against the use of force in the settlement of international difficulties, and of devotion to the ways of peace. But does Mr. Coolidge want war?

Such a question may sound presumptuous to the President and his partisans. It is not. The course now being followed by the administration is headed as directly for war, or for military action equivalent to war, as is possible. Yet there is not the slightest reason why such action should even be dreamed of, let alone evoked by almost every public document of the administration. From the time when Mr. Kellogg sent his incredible "on trial before the world" note to Mexico a year ago the two governments have been progressing toward a break. The impetus toward that break has come almost entirely from the United States. Mexico has gone to extreme limits in her efforts to preserve the peace. Indeed, she has gone beyond what most nations would consider the limit, offering to submit to the arbitration of outside parties a question that is purely internal, and thereby waiving one generally accepted test of sovereignty. During these recent weeks the government of Mexico has been dignified and placatory; the government of the United States has been noisy and belligerent. Does Mr. Coolidge want war?

The President is, of course, handicapped with one of the most incompetent secretaries of state who ever occupied that position. There were plenty of misgivings expressed when Mr. Kellogg was selected to succeed Mr. Hughes, but it is doubtful whether even the most mistrustful then

thought it possible for the secretary to crowd into two years such a record as this which begins with the Karolyi incident, moves onward to the Tacna-Arica fiasco, and has now managed to produce this Mexican crisis. We have watched with a certain fascination as Mr. Kellogg has moved triumphantly from one diplomatic blunder to the next. There are newspapers which are telling us that neither the President nor the secretary of state has been responsible for the origin of the measures which have led to these distressing outcomes. What of it? If Mr. Kellogg will take this nation to the brink of war or military intervention just to cover the mistakes of some subordinate bureaucrat, and Mr. Coolidge will tell the country that it is unpatriotic to criticize foreign policy, just to cover the malpractice of Mr. Kellogg, then the administration must abide by the consequences. The President can get rid of Mr. Kellogg at any time. By this time the President must see what the ultimate consequences of the Kellogg policy are. Does Mr. Coolidge want war?

The President and Mr. Kellogg have now both had their day in court. Mr. Coolidge has tried by means of a message to the congress to tell the people of the United States why they should be prepared to back him to the extent of armed action. Mr. Kellogg has had a hearing before the senate committee on foreign relations, and has himself controlled the account of this hearing printed in the press. With what result? With the result that Mr. Coolidge charges that such arms as one Central American faction has have come from Mexico, and that Mr. Kellogg charges that the third internationale has hoped to use Mexico as a base for communistic propaganda in the western hemisphere. Without considering the merit of either charge at this point, and even if the case were much worse in each instance, what of it? Why should this justify the United States in taking the tone and making the threats it has made? Even the newspapers which are supporting the administration find it difficult to take this sort of thing seriously. These papers know exactly why the government has intervened in Nicaragua; exactly why it has forced a crisis with the government of Mexico; exactly what is the conception of American influence which controls our policy in Central America. Their defense of the administration therefore becomes noticeable for its failure to stress the things which the President and Mr. Kellogg have tried to stress and for its emphasis on supporting the government regardless of what its policy may be. The President is no political tyro. He can sense the failure of the public to respond to the sort of charges his administration has made. Yet he goes ahead. Does Mr. Coolidge want war?

The course of American diplomacy presents an inescapable challenge to the churches of the United States. The dust has not yet settled very thickly on the documents in which most of these churches went on record against the use of force in international disputes. The challenge becomes the clearer in this case because of the article of the treaty of Guadalupe Hidalgo, which makes provision for the arbitration of disputes between Mexico and this country, and because of the assurances given by President Calles that Mexico is ready to submit the present difficulties to arbitration. Here, in other words, is a case in which the United States cannot resort to force unless it deliberately

January

will to
say? V
to refe
tions,
missio
cannot
the fla
by the
doubt
recent
mere c
them,
will bl
this ju
more c
The
major
out of
senate
to the
out of
namel
three

Wh
ancien
it is c
the lin
choos
of the
duced
not to
into
d'état
to thi
tells
the a
effect
said,
thing
in the

In
were
and S
zano
in N
their
guar
const
with
serva
led a
zano
to fl
Saca
pare
his.
State
how
cider

wills to resort to force. What are the churches going to say? We pick up one of the first denominational journals to refer to the issue and are told that American administrations, from Taft to Coolidge, have always consulted with missionaries, with the inference that therefore Mr. Coolidge cannot be far wrong on this matter, and . . . "rally round the flag, boys!" Is that sort of bosh going to be accepted by the churches as justification for armed action? We doubt it. Not all the church-members who resolved so recently to establish "the will to peace" were indulging in mere oral warming-up exercise. Many of them—most of them, we believe—meant what they said. And before they will bless an imperialistic adventure in Latin America at this juncture, they will demand more knowledge on many more questions.

The course of the administration is founded on three major issues. Mr. Coolidge tells the congress that it grows out of the situation in Nicaragua. Mr. Kellogg tells the senate committee that it grows out of the relation of Mexico to the red menace. Our common sense tells us that it grows out of what neither Mr. Coolidge nor Mr. Kellogg mentioned, namely, the new Mexican oil laws. Let us consider these three issues in order.

I.

Why this furore over Nicaragua? There is so much ancient history wrapped in the Nicaraguan question that it is difficult to know where to start, while keeping within the limits of a single editorial. Arbitrarily, we may as well choose 1923, when Mr. Hughes gathered the representatives of the Central American republics in Washington and induced them to sign a treaty in which they bound themselves not to "recognize any other government which may come into power in any of the five republics through a coup d'état or revolution." The United States is not a signatory to this treaty, but Mr. Coolidge is putting it mildly when he tells the congress that "it was made in Washington under the auspices of the secretary of state." Mr. Hughes, in effect, wrote the treaty; presented it to the five republics; said, "Sign on the dotted line." They signed. And a good thing. One of the solid achievements of the Hughes regime in the state department.

In October, 1924, by methods which everyone agrees were constitutional, Nicaragua elected Señores Salorzano and Sacasa as president and vice-president. President Salorzano presently began to act with what local American interests in Nicaragua considered a distressing lack of regard for their desires. Within ten months the American marine guard, which had been put in to insure the protection of the constitutional methods insisted on by Mr. Hughes, was withdrawn. Two months later General Chamorro, a conservative, a close friend of the American business interests, led a revolt. Without sufficient armed support, both Salorzano and Sacasa, in order to save their lives, were forced to flee from the country. Salorzano resigned his office; Sacasa took refuge in Guatemala, and from that base prepared to fight for the position which was constitutionally his. Chamorro promptly presented himself to the United States as the prospective president of Nicaragua. His claim, however, in the light of the Hughes treaty—which, incidentally, Chamorro had himself signed as the representa-

tive of Nicaragua—was a bit too thin. He was told that the United States would not recognize him. Thereupon, the Nicaraguan congress was assembled in a farcical session, and elected Adolfo Diaz. Diaz is nothing more than a dummy for Chamorro; a nonentity who, several years ago, was picked from a clerkship in an American lumber company to be made president, and whose elevation at that time, as in this case, required the intervention of United States marines. Within three days after his election, the United States, which had virtuously refused to recognize Chamorro, recognized Chamorro's dummy and the beneficiary of his coup, Diaz.

In the meantime, Sacasa was in Guatemala. It is not too much to say that his claims to the presidency had the sympathy of all the Latin republics, although none of them, in view of the action taken by the United States, felt free to extend formal recognition. With Mexico, however, it was otherwise. The Mexican government recognized Sacasa. President Calles, in answer to a question asked him by an editor of *The Christian Century*, said that he recognized the government of Sacasa because he considered it a government of legality, as contrasted with the government of Diaz, which he considered a government of violence. The explanation is at least as frank as any given by Mr. Kellogg or Mr. Coolidge. Yet it does not tell all the story.

Frankly, we believe that Mexican activity in Nicaragua has been even more direct than Mr. Coolidge charges. Mr. Coolidge does what he can with the allegation that "boats carrying these munitions have been fitted out in Mexican ports and some of the munitions bear evidence of having belonged to the Mexican government." We believe that the case goes beyond this. We believe that Mexico made the Sacasa counter-attack against Chamorro possible, and intended to back Sacasa to the limit. Mexico will deny this, but we believe it just the same. That there have been well-organized attempts to increase the closeness of the cultural relations of the Latin American countries, under a sort of Mexican leadership, during the last few years is common knowledge. That now the attempt should be made to extend this to the political realm seems natural. Why not? Would not the very construction which the Coolidge administration is now trying to put on the Monroe doctrine make such a trend toward a Latin political bloc almost inevitable? And has not Mexico as much right to recognize and support one government in Nicaragua as we have to recognize and support another?

Mr. Coolidge says it has not. He gives reasons. He says that the man he has recognized, armed, and is now sending troops to support is the constitutionally elected man, and that therefore Mexico has no right to back the other claimant. We have already shown that Diaz is the beneficiary of the precise kind of a coup d'état which our Hughes doctrine ruled out as the basis for a legal Central American government. The only way by which even Mr. Coolidge and Mr. Kellogg can maintain that there was any vacancy in the presidency for Senor Diaz to be elected to is by holding that when Sacasa stepped across the border to save his life from Chamorro he thereby surrendered his claim. And finally, Mr. Ellery Sedgwick, the editor of the *Atlantic Monthly*, has printed in the *New York Times* an account of

the alleged election of Diaz, as it was printed in the Panama Times, written by its American correspondent in Managua on the day the election occurred, which shows what a travesty the whole affair was.

Mr. Coolidge's other reasons for intervening in Nicaragua are as unconvincing as his reasons for recognizing Diaz. He says that American interests have been endangered and need protection. What interests? When? What was the actual nature of the danger? He says that the interests of other nations have been endangered and have sought protection. What interests? When? What was the actual nature of the danger? What was the actual form of the request for intervention? He says that the right to build the canal across Nicaragua needs to be kept in view. In what way has this right been endangered? He refers in the same way to the right to establish a naval base in Nicaraguan waters. In what way has this right been threatened? He warns of the losses which American business interests may suffer if the Nicaraguan currency is disturbed. How long before the marines start for France?

The legal and logical argument for intervention in Nicaragua, as Mr. Coolidge has tried to present it, is too flimsy for serious consideration. The actual, hard-boiled, political argument is something else again. American banking, fruit, coffee and lumber interests have been predominant in Nicaragua. They do not want their economic dominance endangered. Therefore we are in Nicaragua. American political interests have been dominant in Nicaragua. We do not want that political dominance endangered. Therefore we are in Nicaragua. And, in addition to all that, we backed the wrong horse. Had we stuck to our announced policy of neutrality—announced with much show of virtue when Chamorro took up arms against Salorzano—Sacasa would have presently driven Diaz into the sea. Therefore, we intervened in a hurry, not because of any of the reasons so far mentioned, but because Mexico had backed the winner. And the one thing we could not abide was the thought of losing face to Mexico in the presence of the Latin world.

That is why we are in Nicaragua. Does Mr. Coolidge want war for *that*?

II.

Why this tension with Mexico? Mr. Kellogg tells the senate—and so the country—that it is because Mexico is the base for communist plots against the United States. Americans have become so accustomed to this discovery of a "red menace" any time any reactionary wishes to express his disagreement with what is being thought, said or done in any field of human activity, that it is hard to take this Kellogg statement seriously. But the gravity of the situation requires the effort. This is no Ralph Easley or Fred Marvin tom-tom beating for the titillation of our professional patriots. This is the secretary of state of the United States, testifying before a committee of the United States senate as to why this government is following a course which he has already announced to the world may lead to a break in relations with a neighboring nation.

The report of Secretary Kellogg's testimony as we have it, we are told by Senator Borah, is not the testimony as he

gave it, but the testimony as the secretary's own stenographer took it, as the secretary himself revised it, and as the secretary himself gave it to the newspapers. Presumably, therefore, it gives the case as the secretary wants the public to have it. The newspaper headlines obligingly insinuated that Mr. Kellogg had definitely linked the government of Mexico with communist plots against the United States, and presumably neutral press associations sent out from Washington glowing accounts of the immense impression made on the senate by the Kellogg statement. As a matter of fact, Mr. Kellogg's statement, if read, will be seen not to link the Mexican government with anything, and it is safe to say that the prevailing impression in the senate, after the Kellogg statement had been read, was one of incredulity that the administration's case could be so shallow. Will Rogers has well expressed the mood of the senate in his suggestion that "Secretary Kellogg was scared very badly when a mere baby by a big rough Russian."

We trust that all readers of The Christian Century will read the Kellogg statement in toto. Such reading will disclose that the nearest Mr. Kellogg came to linking the Mexican government up with soviet Russian activities against the United States was his quotation of Chitcherin's boast that, as a consequence of Mexican recognition of the Russian government, Russia had obtained "a political base in the new continent with the neighbor of the United States." But Mr. Kellogg did not quote the indignant repudiation which President Calles made to Chitcherin of this claim: "The government of the Mexican republic will not tolerate any abuse of good faith, seeking to make it an instrument for the realization of maneuvers or combinations of international politics, or for the propagation of principles which we do not uphold." Neither did he refer to the way in which the Mexican federation of labor, commonly known as the Crom, which has put the Calles government in power, has refused to tie up with the third internationale. The New York World is moved by this kind of special pleading to say that "if Mr. Kellogg practiced tactics of this sort in a private case in an American law court he would be subject to disbarment."

We doubt whether any considerable number of rational Americans take much stock in Mr. Kellogg's red menace. Does Mr. Coolidge want war for *this*?

III.

The real basis for the trouble which now confronts us is oil. Mexico is redistributing the huge estates of the reactionary Diaz period among the common people. It is a socialistic movement. Some Americans don't like it. Mr. Hearst, for example, who has vast estates—his smallest one, in the state of Chihuahua, being said to be 960,000 acres in extent—doesn't like it. The land distribution policy has greatly irritated Ambassador Sheffield. But it would not lead to war. Mexico is also dealing drastically with the Roman Catholic church. Other Americans don't like that. The Knights of Columbus are especially vociferous in expressing their disapproval. But this disapproval would not lead to war. Neither the land question nor the church question—Hearst or the archbishops—would lead to war. Oil might. If you are looking for the real base of this Mexico-

Nicaraguan crisis, study oil. It was oil that caused Mr. Kellogg to write that "on trial" note which has led straight to this hour.

Once you get into the question of Mexican oil you find yourself in a baffling tangle of legal claims, terminology, facts, near-facts, alleged facts, and all the rest of the matters that make the legal fraternity happy. American oil companies believe that they have a real grievance against the Mexican government. The American government supports them in this point of view. The question is, How far will this support go? Mr. Kellogg has already told Mexico that it will go the limit.

What is the claim of the oil companies? That the new oil laws, which went into effect January 1, would take away the titles by which they hold their oil-producing lands in fee simple and would substitute therefor leases which would be limited in time, which would constitute a retroactive procedure, and would injure the titles concerned without due cash recompense. There is a good deal to be said for the contention of the oil companies. There isn't a state in the union in which the courts would not hold the oil law which the Mexican government is now attempting to enforce to be unconstitutional. Judged from the standpoint of American law, it is a clear invasion of the rights of private property.

The whole oil controversy, however, hinges on that phrase, "judged from the standpoint of American law." American law is, fundamentally, Anglo-Saxon law. Under Anglo-Saxon law a man's property is his own, to do with as he pleases. The courts are now allowing to the cities policing powers which somewhat modify this idea in actual practice, but the basic idea remains. In England, without a written constitution, the courts have, by interpretation, erected the same property rights which we, by constitutional enactment, have erected in the United States. Our colonists, when they landed on these shores, took land for themselves on the basis of this conception of property rights. Later, when our government opened up the west, it distributed vast tracts on the same basis. This basis remains today.

But Mexican law is not based on Anglo-Saxon precedents. It has a Spanish foundation. Under Spanish law there is no such thing as absolute ownership of property. The final title to all land, according to the Spaniards, abides in the crown. So the Spanish colonial adventurer takes land, not for himself, but for the crown. If the crown wants to grant him the right to live on it, to explore it for gold, to farm it, well and good. But it is a question for the crown to decide. It all traces back to feudalism, as any student of history will perceive. Spanish law remains the basis of Mexican law, both by legal enactment and by court interpretation.

The subsoil rights which the American oil firms obtained in Mexico were authorized by statutes enacted in 1884, 1892 and 1909. Under the provisions of these laws some of the oil companies—the ones who have what may be called good claims for titles—maintain that they acquired absolute ownership of the land on which their oil wells stand. The Mexicans claim this was impossible. Whatever may have been done during the Diaz regime, they say, in defiance of the law, or even in accord with

temporary statutes, nothing could be done to change the fundamental basis of property ownership. This will not change until Anglo-Saxon law has been substituted for Spanish law. Ultimate property rights must abide in the state.

Mexico admits that, when it passes such a law as went into effect on January 1—a law which she says is designed only to modify the method by which certain rights are held—that she is under obligation to see to it that the holders do not suffer any substantial injury. This, she maintains, she has done. She says that, in place of the former titles, she offers now leases with a fifty-year term, to which is attached a thirty-year extension, and her officials say that if any oil field should still have oil in it at the end of eighty years, the lease will be further extended until the field has been pumped dry. (No oil field in the world has so far lasted eighty years.) The American refuses to make this exchange. He feels that, under the lease offered him, his rights would be limited in time, his title weakened, and his property to that extent taken from him without adequate payment. The Mexican holds this to be a legal subterfuge, since the American would be left in possession of the land until everything he claimed to be there to take out had actually been taken out, and substantial justice had so been done him.

There are other claims which Mexico might make against the oil people, such as the defiance of the constitution of 1857 forbidding foreign holding of land within one hundred kilometers of the border. Ninety-five per cent of the American oil wells are within this forbidden area. Many of the titles for which the companies are now fighting, moreover, are extremely dubious. But Mexico seems willing to waive these aspects of the case. She is concerning herself entirely with the question whether, eighty or more years from now, after the oil is exhausted, the land on which the oil companies are now at work shall come back to the possession of the Mexican people. This is the basis on which the American mining companies are at work, apparently without any repining. It must be remembered that "the land for the people" is the watchword of the Mexican revolution.

"The difficulty," said President Calles to a group of American visitors two weeks ago, "the difficulty is an abstract and fictitious difficulty. The differences are not between the people of the United States and the people of Mexico. The differences are between the people of Mexico and a small group of American capitalists. These differences are not of a moral kind. They have not a single characteristic in which the honor or dignity of the two countries is affected. Nor are there any actual offences between the two countries. It is wholly an abstract discussion as to something which the oil men say is going to happen eighty years from now. Possibly by eighty years from now the whole organization of human society will have been changed, and the American conception of property rights with it."

There is no doubt but that, proceeding under American law, before American courts, the American oil companies, and the state department behind them, would have a good case. It is also true that before an arbitral tribunal, with-

out any definite code of law binding the proceedings, the American claim will have a considerably better chance than it would have before a court governed by Spanish legal tradition. President Calles, who is no fool, who does not want trouble with the United States, who wants nothing so much as enough years of internal order in Mexico to make possible the national realization of the present educational and agricultural programs,—President Calles has offered to submit this whole question to arbitration. He will not surrender. He will not back down. He could not do so and maintain his authority within Mexico. But he will accept arbitration.

Mexico, refusing surrender on a case which it considers legally and morally beyond successful attack, still offers arbitration. Does Mr. Coolidge prefer war to that?

IV.

Of course Mr. Coolidge does not want war. He does not want it any more than do the people of the United States. But he is caught in a situation where, thanks to the bungling of lower-downs whose mistakes he has felt forced to defend, he is the champion of a policy which leads to war. It might not be war openly acknowledged. It might be a "punitive expedition." It might be "armed intervention." Mr. Coolidge might, if pressed, think up still another name, as did Mr. Wilson, wherewith to camouflage the hideous reality. But that will not do away with the fact. And out of the fact will come consequences disastrous to the moral standing of the United States throughout the world.

Mr. Coolidge does not want war. He may, however, accept war. As matters stand, it looks as though he would accept it unless he is confronted by a tremendous protest from the American public. We believe that that protest will come. We believe that the churches of the United States, confronted by the ugly facts as to the present crisis, and by the still more horrible results which will arise out of a continuation of present American policy, will demand that the government take a better way. President Calles has made the entrance to this better way so clear that we can only keep out of it by resolutely closing our eyes and determinedly choosing the way of blood. Before another week passes, every Christian congregation, every Christian organization, every Christian minister in this country should make it clear to the President and to the congress that they are expected to take the way of peace.

The Observer

America and Religion

THE CHURCH ADVERTISING DEPARTMENT of the International Advertising association has followed up its questionnaire on religious belief in the United States by issuing a composite message on religion prepared by one hundred leading clergymen of the nation. A careful reading of the list of signatures shows that not only is every protestant denomination represented but every phase of thought. Liberals and conservatives seem equally

balanced and most of the signers are men of national reputation. The signers were requested to state what great religious message they believed should be sent out to the people of the United States at just this time. Their replies were welded, by the Rev. Charles Stelzle, into the form of a message and submitted to each contributor for his final approval.

The message is a very interesting document. It falls into four parts. The first part deals with the nature and character of God; the second with the personality and mission of Jesus; the third with religion in the life of humanity; and the fourth with the place of the church in the world.

The part dealing with the nature and character of God sums up the biblical teaching about God and states what Christians probably universally believe—God is a spirit; a living personal force, working in us and through us to do his will. He is love, and loves every human soul. He is truth, and intimate living with him leads us into the knowledge of the truth. The great need is to practice the presence of God and it is this that gives poise and dignity to the soul, and no man is complete without God. The one sentence in this paragraph about God which will be questioned by some of our extreme fundamentalist brethren is that which declares that science, instead of shortening the arm of God, lengthens it, reveals God's purpose in the universe, and indicates the partnership of God and man in the fulfilling of his plans for the redemption of the world. There seems to be a feeling in certain sections of the church that science is coming between the soul and God. The result has been to create a fear that is here and there finding expression in legislation against a frank and fearless investigation of both theories and facts relating to the material universe. There is also a widespread feeling that all scientists accept a materialistic interpretation of nature. As a matter of fact, the opposite is the truth. Practically all of the great scientists of today are saying that there is no explanation of the universe except in terms of the spirit and from them is coming great reinforcement of the religious interpretation of matter. Back of matter, pervading it in all its manifestations and energies, giving it purpose and meaning, is intelligence and will. Evolution, instead of putting God out of the universe, calls for him as creator of life and guide of the unfolding world. It is a method of God's working and reveals him even more manifestly than does direct creation. It is good that the compilers of this message are not afraid of science and believe that it is part of revelation and is an ally of the faith.

The section on the personality and mission of Jesus emphasizes three supreme facts: first, that Jesus is the savior of the world; second, that he is the supreme revelation of God; third, that he is the great teacher of mankind. Not only is he the great teacher but he gives men power to live the truth he teaches. Also, he is still the leader of the world, for the world has not yet come up to his teachings. The world "is just beginning to get a glimpse into the significance of his words." Two points emphasized in this part of the message are of great significance at just this time. One is that while the rulers of the world have founded their kingdoms upon force, Jesus has founded his upon love. The eternal conflict is between these two king-

doms. T
won the
nations,
are begin
and destr
foundatio
the cons
manifest
point in
social go
social re
must be
only one
is right
men is v
been on
basis, a
come un
The t
life of
all appe
far he s
in a wo
signs of
are infi
to God.
was the
because
most n
nearly
brother
The p
consci
gives n
fades a
values
onenes
centres
will su
suprem
in vict
The
world
the or
stitute
institu
it can
ing th
wishe
eral p
as to
of th
which
in its
wors
its ca
sion.
seeki
any
that

doms. Thus far, the kingdoms of the world seem to have won the day. Force still remains the foundation of the nations, but there are signs that the statesmen of the world are beginning to see that in the end force makes for chaos and destruction and that even for nations there is only one foundation, namely, goodwill, mutual trust, cooperation and the consciousness of the unity of mankind—all of which are manifestations of Jesus' law of love. The other significant point in this part of the message is the recognition of the social gospel. Jesus is the great social reformer. All our social relationships and ideals, as well as individual ones, must be brought to the test of his teachings. There can be only one ethic, the same for individuals and groups. What is right for men is right for nations; what is wrong for men is wrong for nations. The relationships of nations have been on a pagan basis and for individuals on a Christian basis, and the result has been confusion. Now all must come under the rule of Christ.

The third part of the message deals with religion in the life of humanity. Man's nature is spiritual in spite of all appearances. He is incurably religious and no matter how far he strays he always comes back to this. He finds himself in a world governed by orderly forces. All about him are signs of unity and purpose, revealing mind and will that are infinite. In times of crisis the world instinctively turns to God. He is in the inner consciousness of the race. Jesus was the most normal man as well as the divine son of God because his life was perfectly in tune with God, and the most normal man today is the man whose life is most nearly in tune with the life and spirit of Jesus. The brotherhood of man is found in man's oneness with God. The passion for brotherhood will come when man's God-consciousness is supreme and unshakable. It is religion that gives man a true standard of values. The value of "things" fades away as man finds God, for he then sees that the true values are the soul and the joy and peace that come from oneness with God through Jesus Christ. Finally, religion centres in the cross of Christ. With Christ the Christian will suffer for the sins of the world. Sacrifice becomes the supreme law of life, but the suffering always eventuates in victory.

The final word is given to the place of the church in the world. Here there will be some difference of opinion as to the origin of the church, whether directly and divinely instituted by Christ himself, or whether it was the voluntary institution of the first disciples. The message implies that it came into being by the early disciples voluntarily organizing themselves into groups of those who had been saved and wished to carry Jesus to others. This seems to be the general protestant conception. But however men may differ as to the origin of the church, all will agree with the authors of this message that the church is the organization through which the gospel is given to the world. It is not an end in itself; it is simply a means to an end. Its mission is worship, teaching, fellowship and service. More and more its call to service is being emphasized. It is its highest mission. The church is also the comradeship of those who are seeking salvation: "Because life is too big and too hard for any man to live it alone, it is the message of the church that he does not have to meet life alone. It offers a comrade-

ship along the whole way of man's pilgrimage. To those who are baffled and burdened and beaten it holds out a hand of friendship, but mostly it points the way to God, who is the 'giver of all comfort,' the source of all strength."

The church also gives a greater opportunity for exercising helpfulness to others than any other institution. It is the society of those who are trying to save the world. It has been and still is the inspiration of every other group trying to serve the world. It has developed the great leaders of the world. Nowhere can a man find such opportunity for the culture of his own soul and for serving the world as in the church. Above all, it is concerned with the building of the kingdom of God in the world. It appeals to all men everywhere to open their hearts and minds to God, to live as his children, to dwell in harmony with their fellow-men, in this and every land, and to submit themselves to the leadership of Jesus.

The message is a significant utterance, for it probably reveals rather accurately the position of the protestants in America. It is already being widely used in press and pulpit and its reception, as well as the reception of the previous questionnaire, shows how widespread is the interest in religion.

FREDERICK LYNCH.

Good Musick

A Parable of Safed—the Sage

I TRAVELED on a Train, and sat with men who Smoked. And albeit I smoke not, yet do I sit with those who do, for there is where men Talk.

And they spake of Musick.

And one said, I was in Boston, and I heard the Symphony Orchestra, and, believe me, it was *some* Musick.

And another said, I care little for Symphonies, but I have heard Sousa's Band coming down Main street, with John Philip Sousa in front dressed up like a Christmas Tree, and playing the Stars and Stripes March, and that was Musick, I assure you.

And another said, I was at the Bowl in Hollywood, and I heard this here new Spanish 'Cellist they call Pablo Casals. And he played till he broke his Bow, and he snatched a Bow from a player in the Orchestra and played her through. And I tell you that Audience got up on its hind feet and howled.

And another said, I have in mine home a Victrola, and I put on one of my Three Dollar Records and hear Tetraxini trot up to High C and go over the top, and that is worth the price of Admission.

And then they got to talking about Radio and what they had heard of Great Musick.

And while they had been talking the train had stopped. For there was a Signal Block against us. And they had been talking so earnestly about Musick they had not mentioned how we were falling back on our Schedule.

And about that time they said unto me, Hast thou no experience of Musick?

And just then two things happened. For a white-robed Ethiopian pushed aside the Curtain, and said, Luncheon is

now served; Dining Car in the Rear. And at the same moment, the engine gave Five Short Hoots, and then after the fourth part of a minute it gave Two Loud Ones.

And I said, Gentlemen, I have some Taste in Musick. I have heard Verdi's Operas rendered in his own theater in Milan. I have listened to the songs of the Musick-boats adorned with paper lanterns on the Grand Canal at Venice. And there have been other Occasions when I have heard

Great Musick and Enjoyed it. But I know no sweeter sound that can strike the wearied ear than Five Short Hoots of the engine calling in the Flagman, followed by Two Brisk Hoots for the Train to go forward. And all that is necessary to make Complete Harmony is the Dulcet tone of the Black Man in White, saying, Luncheon is now served; Dining Car in the Rear. And none of those Musickal Gentlemen was far behind me on the way to the Dining Car.

VERISE

Old Age in Cathay

AN OLD woman
And beads—
Beads, and an old woman.
Toothless, standing image-like
In the warming sun.
Blue patches on faded blue,
A mosaic of patches.
Gray lips from which
The blood of youth has gone,
To me, mumbling without sound,
To her, praying without voice.

And fingers—
Thin, long, dry,
Their work done.

Fingers and lips and beads,
Wooden brown beads,
Yellow and red beads
On a green strand—
A symphony of movement,
Lips, fingers, beads.
O-me-do-fah, O-me-do-fah—
A word and a bead
Woven into prayer.
The beads are shuttles,
The green strand the thread,
Weaving a coverlet of prayer
About the head
Of old age.

F. C. WILCOX.

The Offering

THE road gleams shining far ahead,
Sunlit, with shade of tree;
With lifted heart Thy Way I tread
And give my joy to Thee.

The day is done; black night, instead;
The Way which shone so plain
I blindly, dumbly strive to see,
My soul sore spent with strain.
Lord, all I have, I offer Thee,
I give, in faith, my pain.

JULIA PETTEE.

Reply

MAN prayed his way up from the beast
And drove his will with love and pain,
And each slow failing trial increased
His infinitesimal gain.

We cannot know if dawning came
Upon a snow-wrapped solitude,
Or as a spirit-bearing flame
Through a dark wood.

Perhaps on the appointed day,
When great trees fanned the golden air,
The wild thing slept, from joyous play,
With visions vast and fair.

While with the young at her warm breast,
Their helplessness beneath her eyes,
Some mother-creature sudden guessed
At human love; surmise

Of the long struggle for the right
Against the sum of human ills,
Then turned her eyes to a far light
Beyond the shadowed hills.

Each found, god-hid, a strange belief
In something always past the goal
That gave them love and work and grief
To find a soul.

They never saw the stony climb
Beyond the foothills of the day,
Nor knew they pledged eternal time
Unto the Way!

JANET NORRIS BANGS.

The Secret

TELL you how nty songs are born?
With pleasure, Love, I will:
You smiled at me one wintry morn,
And I am singing still!

CHARLES G. BLANDEN.

Note. By an unfortunate printer's error Mahlon Leonard Fisher's fine sonnet, "The Sky," published last week, was badly marred. In the seventh line, "upholstered" should have read "unbolstered."—Editor.

D
tions w
ideal b
every l
leased
The m
within
but he
relianc
intellec
ticism
at the
to be a
ingly
did m
reform
than t

The
now v
upon
tain a
less a
of m
one a
a sma
an in
that
virtue
little
The
of th
prosp
years
smug
or sh
tion
cessf
and
Th
sum
ing t
but
them
frate
meta
of u
do t
upo
thou
diffi
upo

Page Dr. Erasmus!

By John R. Scotford

DESIDERIUS ERASMUS broke the spell which the church had cast upon the medieval mind. For centuries the church had advanced certain assumptions which men had not dared to challenge. This abstract ideal blinded their eyes to the abuses which abounded on every hand. Erasmus, more than any other one man, released the human mind from the shackles of ecclesiasticism. The method which he used is significant. He lived and died within the church. He associated freely with the reformers, but he refused to ally himself with any party. He put his reliance upon ridicule rather than revolt. With his keen intellect he placed the inconsistencies of current ecclesiasticism in a humorous light. He taught the world to laugh at the church. Ardent souls such as Luther took Erasmus to be a coward. Perhaps he was, but he was also an exceedingly wise man. His caricature of the evils of the church did much to inspire both the reformation and the counter-reformation. The humorist can often accomplish more than the reformer.

THE SPELL OF MONEY

The human mind is again in bondage to an idea. Money now works its magic upon our intellects. Rare is the brain upon which the dollar sign has not cast its shadow. Certain assumptions are in the very air that we breathe. Unless a man succeeds in laying hold of a reasonable amount of money he is rated as a failure. Even ministers judge one another by the size of their stipends. The fellow with a small salary is predestined and foreordained to develop an inferiority complex. The corollary to this assumption is that the ability to grab is taken as presumptive evidence of virtue. Of course men must be "honest," but that means little more than playing the game according to the rules. The rules are undoubtedly improving, but the chief result of this "ethical advance" is to bestow upon the man who prospers a good conscience. The financial magnates of fifty years ago did not pretend to virtue; those of today are smugly self-righteous—for they have never fleeced a widow or shaved an ounce off the pound. But the ultimate question as to whether getting should be the end of living is successfully ignored. The man who has money is successful, and success is the major virtue of the day.

This standard of the dollar sign is not argued; it is assumed. Most people accept in theory the scriptural teaching that a good name is more to be desired than great riches, but at the same time they expect that good name to pay them substantial dividends in the coin of the realm. Our fraternal organizations teach us that it is character and not metallic substance which gives men worth, and yet most of us pay far more respect to the bank president than we do to the book agent. Gold has a strangely magnetic effect upon the brain paths of the human mind. It deranges the thought processes of both prince and pauper. It would be difficult to decide whether money has the greater effect upon the thoughts of the man who has it, or the man who

has it not. The capitalist regards the present economic order as sacred; the socialist imagines that the millenium can be brought in by arranging a different order. Both conceive of happiness and prosperity in financial terms.

The spell which money has put upon our minds needs to be broken. To exchange one form of materialism for another is not sufficient. To rid our minds of the obsession that money is the most important thing in life is our fundamental need. How can this be done?

The method of Erasmus will get us further than that of Luther. Little can be gained by attacking the present system from without. Heavy are the odds against the innovator; even though he succeeded, the net result would be chaos and woe rather than intelligent progress. Much can be said for capitalism. It has brought comfort and opportunity to millions. No economic system yet devised has so successfully served so many people. The men who have the money today are not conspicuous sinners. Most of them are industrious, many of them are generous, and not a few manifest a truly liberal spirit. They do not deserve the diatribes which are sometimes heaped upon them from the soap box. They are not horned devils, but rather overgrown children gloriously preoccupied with a wonderful outfit of new and shiny toys. The primary need is not for an economic revolution, but for a changed emphasis in our thoughts and ideals.

THE MOCKERY OF WEALTH

The western world needs an Erasmus who can puncture the pretensions of the dollar sign with the pin prick of humor. The incantations which gold has put upon us can best be overcome by laughter. This work of caricature can best be done from within rather than without. The humorist must be some one who has prospered at least mildly under the present scheme of things. An outsider can not appreciate the full humor of the situation, and his motives would be attributed to sour grapes. We need a good natured humorist, thoroughly familiar with the capitalistic scheme of things, who at the same time possesses the brains and the insight to set forth the utter ludicrousness of many of its pretensions.

Many funny things glare at us from the surface of modern life. One baby inherits a silver spoon while the next is heir to pick and shovel. Is one baby essentially better than the other? In the deepest sense, which is the more fortunate? One boy develops brains, another falls heir to some bank stock. Which will enjoy the more comfort and receive the higher honor from his fellows? The odds undoubtedly favor the young man with the bank stock. Charlie Chaplin's legs have got him more money than William Shakespeare ever distilled out of his intellect. When Irving Berlin is our most prosperous composer and Eddie Guest our best paid poet, who can say that there is not something funny about the existing order? Henry Ford is our richest man. No one questions his honesty or his serv-

ice to society. The world does not begrudge him his wealth, however it may feel about his heirs. And yet there is something inherently comic about the figure of Henry Ford. Not all the humor is due to the idiosyncrasies of the vehicle which made him famous. For one small man to control so much wealth is an essentially ludicrous situation. Some day the world will see the joke. In all great wealth there is an element of mockery. Gold cannot endow a man with a good stomach, or raise up for him true friends, or appreciably prolong his life. The parable of the rich fool still applies.

We also need to see the funny side of the monetary standard of judgment as it works itself out in the everyday life of ordinary people. Many automobiles are symbols of the family pride rather than transportation conveniences. Many articles are rendered attractive to us, not by their intrinsic beauty, but by the splendor of the price mark. The energy of Niagara is as nothing compared with the time and strength put into the business of keeping up the appearance of financial prosperity. And along with the comedy there goes a bit of tragedy. We all know gentle spirits who should have given themselves to some idealistic pursuit who

are dragging out their lives as third rate players in the business game, all because their families demanded that they worship the great god known as Visible Prosperity.

What will happen when the souls of men are liberated from bondage to the dollar sign? What will happen to society when the essential humor of the present situation is effectively exploited? Will the present system change? Inevitably it will be modified. How sudden the change will be or how far the modification will go we do not know. More important is the liberation of the human spirit which will take place. When Erasmus freed men from the fear of the church, there was a new birth of energy and thought. When we break the shackles which the dollar sign has placed upon our spirits we will enter upon a spiritual renaissance. The strain of life will be greatly lessened. Much of our modern nervousness is due to the obsession that we must succeed in the artificial race for Visible Prosperity. More men and women will attain to true self-realization. People will be more natural, and therefore happier. The pursuit of money has all too often atrophied our capacities for poetry, art, and faith. When some humorist breaks the spell, these good fairies will come and dwell with us once more.

Are We Abandoning Missions?

By James M. Yard

ONE WOULD LIKE to know whether it is the klan, big business, or statesmanship that has cut the flow of contributions to foreign missions. It would seem as though the church in the United States were running away from the missionary business, and if it is, there must be a reason. Can we find the reason? People seem to be frankly puzzled. Or is it that they do not dare to face the facts?

To the question, Why do missionary collections fall off? one hears replies such as "Reaction from the war," and "The failure of the interchurch movement." Sometimes these answers are honest, sometimes they are merely evasive—the folks know they are as empty of meaning as a last year's bird's nest. But the present debacle is critical. In the first place, it touches all denominations. The Baptists are wondering what can be done; the Presbyterian funds are nearing exhaustion; I heard a group of Y. M. C. A. men say recently that they had never had such a hard time to get money for foreign missions; the Methodists had their ablest speakers—including several bishops from foreign fields—in the states all last summer and still the income falls at a terrifying rate. In the second place, because the falling off imperils work that has cost years and many thousands of dollars to build up, and third, because the churches in the various fields need help in these days of change and transition, and fourth, because the opportunity for service in Christian educational institutions in countries like China and Chile was never greater than just now.

For example, in China splendid educational institutions

have been built, some with imposing buildings and all with extremely able professors. Never did China need help in university education more than just now, and her most thoughtful leaders welcome it, as I know from evidence in hand. What a calamity it would be to close these colleges this year or next! But some of them will surely be closed within a few years unless friends can be found to support them more adequately than they are financed at present. It looks to me, as I have said, as though the church in the United States is forsaking the missionary business, and if it has, there must be a reason. Can we find the reason? Is it merely the fault of the times? Is it due to some condition in the church at home? Has it lost its missionary conviction or is the church dissatisfied with the work the missionaries are doing or are not doing in the foreign fields?

From long study of this matter I am sure there is no one clear, simple answer. The decline in missionary interest is due to many things and I surely do not pretend to be able completely to answer my own question. If I can stimulate others of deeper insight to write on this matter I shall be content.

One trouble would seem to be a vast uncertainty in religious matters. The studies of the past twenty-five years in sociology, in comparative religion, in the critical study of the Bible, have left people in an unsettled condition. There is an enormous interest in religion at the present time, as witness articles in every magazine for lo, these many months. But the preacher's "Thus saith the Lord" does not startle men with its note of authority as

January
once it
lieve a
Christi
haps th
spiritua
one h
such a
sent o
Africa

The
moder
every
too lib
sick of
and al
a Chr
of our
to the
and a
ings.
church
frank
have
do no
suppo
No
libera
execu
as it
needs
relati
The
shoul
enter
Or
churc
and
ties
feel
and
their

T
lem
hom
probl
gosp
eat
I an
ther
prej
cruc
the
and
dete
soci
mea

once it did. Thousands of good church people do not believe any longer that the heathen are streaming into hell. Christianity is one of the great world religions with perhaps the greatest contribution towards man's material and spiritual welfare—but a growing religion, not a completed one handed down from the skies. Men and women with such a belief are under no such burden of compulsion as sent our fathers into China or financed great missions to Africa.

TOO MUCH MODERNISM

There is another aspect to this same matter. Many modern missionaries are dead set against dogmatism in every form. Some of their evangelical friends call them too liberal; but whatever it is, these same missionaries are sick of this Christian conceit which scorns all other religions and all other religious men. Such missionaries call Gandhi a Christian—some even say he is the greatest Christian of our time. They believe in evolution and no longer hold to the verbal inspiration of the scriptures. There's the rub, and a big reason for the failure of some missionary offerings. I have a friend who gives much less through the church channels than a few years ago because he says frankly he does not believe that these "modern" missionaries have the "message" that the "heathen" world needs. They do not lay emphasis on a "blood atonement" and he will support no such people.

Not only do some of the younger missionaries have this liberal attitude, but last summer at Rattvik, Sweden, the executive committee of the International missionary council, as it re-surveyed its world task, stated as one of the first needs that of a "re-examination and re-statement of the relation of Christianity to other faiths." There you are! The missionary leaders have gone over to modernism. Why should conservative, evangelical Christians support their enterprise?

On the other hand, some liberal-minded people in the churches meet what they call very conservative missionaries and they refuse to give anything through missionary societies lest it fall to such persons to administer. Modernists feel that ultra-orthodoxy is a hindrance to real religion; and so, they either make gifts to special work—or stop their contributions entirely.

INFLUENCE OF RACE PREJUDICE

The modern missionary movement is tackling the problem of race, and there again it runs into trouble with its home constituency. Some of my friends say, "That race problem has nothing to do with Christianity; stick to the gospel," or, "If you keep this up, you will want me to eat with niggers. If that is what foreign missions mean, I am through." H. G. Wells says, "I am convinced that there is no more evil thing in his present world than race prejudice. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world." Many missionaries in the far east, in Africa and in the southern states of America, seeing that, are determined to face up to what they know is the greatest social, political and religious question of the age. That means that they run head on into race prejudice—perhaps

the deepest rooted and most unalterable of all the white man's prejudices.

In this connection one wonders what effect the klan has had on the missionary collection. By stirring up race feeling against Jews in one section, Negroes in another, the Japanese in the west and foreigners everywhere, one suspects that in subtle, indirect ways many have had their enthusiasm for service to persons in "foreign" lands completely destroyed.

Another reason why some of our lay leaders do not support foreign missions is because missionaries are openly against imperialism. That is to say, many of the strongest missionaries do not believe in the gunboat policy in China. They believe that both missionaries and business men in China or Mexico should go out as did the first men in the East India company to trade "at their own adventures." I know a business man who really is in earnest about being a Christian but he says, "If missionaries take such an attitude toward business, how can you expect us to support them?"

THE FIDDLER AND THE TUNE

Then there are missionary board members who fear the demands of the national churches for autonomy. "Self-determination" is a magic word troubling ecclesiastics as well as politicians. I know several saintly souls who say, "I would go as far as anyone in letting the Chinese run things as soon as they are ready, but you know as well as I do that they are unfit to decide policies and they cannot be trusted with money. If the church is to be a Chinese church, let them support it." And there goes another thousand dollar subscription!

In Africa missionaries and native leaders are against forced labor and in China the National Christian council holds up industrial standards which include no child labor, one day's rest in seven, and provision for the safety and health of workers. In such cases they are venturing into industrialism and big business looks askance and pays heed to its profits.

Finally, many missionaries are pacifists and of course no hundred per centers would support them. I have heard missionaries who went through the war in France say, "Never again! War is the absolute denial of all I stand for. It is the utter repudiation of everything Christianity teaches." So many missionaries have faced the bitter criticism of Chinese and Indians since 1918 that they had either to forsake war or Christ. The brilliant orientals say, "You preach love, peace, brotherhood—what do you mean? There never was fought such a cruel, fiendish war as you Christians have just engaged in. What good is Christianity anyway? Show us in what respect it is superior to Buddhism or Confucianism? We scorn your haughty boast that you have any final word for man." And so many missionaries are against war—and the collections fall off.

I am not finding fault. I am only trying to explain to myself what is the trouble. The layman at home usually does not know the conditions on the foreign field. The fact is that the missionary in almost every country is faced with a perfectly tremendous intellectual and social upheaval. Winds more terrific than blow in Florida are beating about the head of many a man in China or South America. A

hurricane demands decision and action, not caution and delay. The missionary by acting decisively has estranged some people.

The greatest social and political fact of this generation is that the far east has discovered Jesus. That is probably a fact of deeper import even than the world war. Chinese and Indians love and honor him as the greatest moral and religious teacher of the ages. They wonder when so-called Christian nations will make some slight attempt to follow him in their international dealings. Remembering that he was an Asiatic, they wonder what Nordics think of Jesus.

Volcanic forces are playing in every land. Fierce fires of nationalism, of new ideas, of amazing discoveries, are testing, as in a chemist's tube, the civilization of all nations. A new and glorious civilization ought to be born out of all this travail—will be if the world will listen to the voice of reason. When the real leaders of the church, ministers and laymen, become vividly aware of what is stirring the peoples of the earth, they will have a fresh enthusiasm for the missionary movement. They will leap forward to renewed adventure. And in the depth of their humility they may give it a new name.

I Believe in the Sunday Evening Forum!

By Miles H. Krumbine

MY INTEREST in the possibility of the forum type of service as a helpful instrument was evoked by an experience in London four years ago. The dockers' strike was at its height. Sixty thousand men were out of employment in the east end of London; the air was charged with emotional ill-will; the families of the strikers were going hungry; nasty rumors of bolshevist activities were passed about; it was a situation in every way ill-calculated to create an encouraging setting for a religious service. Maude Royden was to speak in the town hall of Poplar, the very funnel of the emotional cyclone. She was to speak, not on the strike and its issues, but on religion.

The meeting brought to Miss Royden a packed audience of bewildered, cynical, if not unfriendly, hearers. She preached what we would call a simple evangelical sermon. The claims of religion were pressed with eloquence and power. I remember that very distinctly. The sermon was followed by a question period. Miss Royden was kept busy for an hour and a half answering the most vital and pointed questions one could well frame in a situation such as that. Her answers were clear, concise, courageous. I was thrilled by the feeling of reality that permeated the meeting. When the meeting was finally dismissed, whatever one may have thought about the sermon or the specific answer made to any given question, one had a consuming appreciation of the preacher's sincerity and conviction. I, as one of the hearers, felt that I had been bathed in wholesome, healing, religious air.

MISS ROYDEN PULLS A TRIGGER

William James used to say that the sentences of Herbert Spencer pulled triggers in other men's minds. They released thoughts that we were just about to think but could not quite negotiate. My experience in Maude Royden's meeting in Poplar during the dockers' strike made me ask myself why had I never thought of the forum meeting as a helpful enterprise for the Sunday evening church service. I lost no time in acting on that impulse, for with the fall of 1923 my experience with the Sunday evening forum service began, to continue to the present. The present consideration of the forum type of meeting for the Sunday evening church service rests on four years' experience with it. Dur-

ing that time I have had fairly abundant opportunity to study its power and influence. I am convinced that its effect is entirely helpful.

THE FORUM AND THE PREACHER

The most immediate effect of the forum type of service is on the preacher himself. He falls into a definite technique of provocative discourse. To know that he is to be exposed to questions on the theme of his sermon is to reduce the quantity of his eloquence and greatly to increase the amount of exposition. It is one thing to deliver a moving sermon on a theme of your own choosing, and quite a different thing to speak on a subject that involves great risk of disagreement, because the hearers have ideas and questions on it. Little rhetoric is dedicated to the unessential or the insignificant in the successful forum address. The forum service, of course, thrives on themes that are provoking. Automatically the preacher must present them in a provocative manner. He becomes a provocative preacher.

Lest the reader feel that provocative discourse is inappropriate, it is very interesting to recall that some of the finest sayings of Jesus come down to us as a direct response to questions asked him by people in his audiences. Jesus provoked them by his preaching. Certainly the two greatest stories that are left to us are the parable of the Good Samaritan and the Prodigal Son. Both those parables were spoken in response to questions from unfriendly minds. The rich, intuitive insight of Jesus was quickened into glorious activity by the eager interest of his hearers. The rare imagery of those two stories might have been lost to mankind but for a "forum period" following his main discussion. Probably as much as a third of the teaching content of the gospels was brought out in this way.

QUESTIONS AS QUICKENERS

It is safe to presume that the modern preacher will find himself similarly quickened once he puts himself at the disposal of his hearers in a forum period. Certainly he will experience a strange and satisfying clearing of his thought. We are never so accurate in our own ideas as when we have to defend them or explain them. A simple question may do more toward either establishing or nullifying a con-

clusion in our own minds than many hours of independent reasoning. I have a friend who has written many books. He told me recently that a book that he had labored on many years and on which he had spent a very great amount of energy, was thrown into the discard from which it has never been rescued, by a question one of his students asked him during a class session. His answer to that question cleared his own mind and established the fallacy of the conclusions to which he had come in his unpublished book. On the other hand, more than once the preacher's strongest appeal is made in response to some wistful question from a person who is manifestly in need of guidance. In my own four years experience with the Sunday evening forum service I have repeatedly found myself treasuring the question period above any amount of time I might have had in a regular sermon period.

The forum service not only holds the preacher to provocative discourse but it puts him in the way of giving personal testimony to his faith, conviction and hope. He, the individual, becomes the center of interest almost as much as the themes in discussion. Indeed, the connecting link between Sundays is more the preacher than it is the subjects. Truth is mediated through the alembic of his personality. It reaches the hearer "smacking of the good brown earth" of personal experience. The element of piquancy, as the theater managers would call it, enters in. One never knows what to expect next. What more glorious privilege can a man have than to stand week after week in his pulpit and give testimony to his own vital experience? It was Augustine who said, "One loving heart sets many hearts aglow." After all, what was Peter's pentecostal sermon but a period of personal testimony, given with a definite purpose to persuade? What can be the matter with that sort of preaching?

UNCONVENTIONALITY

There is, of course, rare danger in this sort of thing. The preacher who is sensitive about supporting his argument or plea with reasonable fact and convincing proof has no business to fool with the forum service. Moreover, a certain willingness to be unconventional is certainly necessary to its success. One cannot speak on a theme that is supposed to make a difference in the domestic manners and the civic conscience of his hearers without running the risk of doing a little swashbuckling. At the same time one dare not become a swashbuckler. That is sheer egotism, and egotism is ruinous to pulpit power. The risk of becoming a swashbuckler is perhaps less to be feared, however, than the danger of becoming a peddler of platitudes. A cynical friend of mine told me recently that he quit going to church ten years ago because he knew before-hand just exactly what the preacher would say on anything that he might care to discuss.

The most important thing that the forum service does to a preacher is to furnish him a host of vital contacts with living people. If my experience is any guide at all, I am confident that the most precious opportunities that ever come to any preacher come through the contacts that a forum service sets up. Each week after the Sunday night meeting brings to me a series of pastoral conferences, some-

times as many as a dozen. These conferences grow into a fellowship that usually becomes permanent. They frequently grow into church membership, and that without the slightest solicitation. Such memberships have, in my experience, become unusually valuable and lasting. Naturally, this phase of the forum experiment appeals to every preacher who wants to get into the lives of people in a helpful way, and what preacher does not?

Very much more might be said for the forum service. How it re-establishes the personal authority of the minister as a social thinker; how it helps the church to function as an agency for adult education; how it fascinates the young people, especially if certain nights are set aside for a discussion of young people's problems; how it furnishes a technique for the discussion of far-reaching social issues such as war and industrialism and social friction; how it restores that sense of earnestness and sincerity people so much want in their church relationship. Enough has been said to indicate my complete faith in the forum as a valid departure for the Sunday evening service. Literally and truly it has banished care and worry about the Sunday evening meeting from my mind. And that is something, and a very great thing for most of us.

THE FORUM AND THE CONGREGATION

In addition to the effect the forum service has on the preacher, there is just as definite an influence that it casts over the folks who come to church. It certainly changes the character of the Sunday evening audience. I had eight years experience with the usual Sunday evening meeting, and I found that people came to church for two reasons chiefly; first, because they felt it their duty to come, and second, because they liked the preacher. There was comparatively little interest in the meeting as such. Loyalty to the institution and the man was the ruling motive with most of the worshipers. The audiences were certainly worth while, even if they were rarely large.

With the introduction of the forum service those same people continued to come, but in addition a great many others came. These others were made up of people who were seeking help and anxious for guidance; of people who really had questions to ask a preacher that they would never ask him in personal conference; of people who were troubled or perplexed or tempted or who had sinned; of young people, great groups of them, who sensed reality in the service and appreciated it; of people who had become cynical about the church and the pulpit and expressed their cynicism in the questions they asked; last of all, of people who were curious. This last group was a comparatively small number. The forum service does bring people to church who cannot be reached through the usual Sunday services. The unusual nature of the service in itself becomes a "crank" for people who have no "self starter." To carry out the figure of the automobile, the vital nature of a forum service becomes the spark to set off what compressed religious desire there is in people, much of which might not otherwise be set off.

The very fact that there is a question period tends to create an attitude of respect for the intellectual honesty of the preacher, a not-to-be-despised attitude. Not that the

hearers necessarily agree with the conclusions offered by the preacher. In a democracy agreement is not primarily to be sought after. Provocative preaching does not promote mental agreement. It does stamp the speaker with intellectual honesty, a far greater thing. Again, people will accept unconventional statements when provoked by questions that the preacher could never get accepted in a "set" discourse, because they would sound very differently. It is to be taken for granted, of course, that unconventional statements are made in good spirit and with a smile.

As for statistical result, the experiment has been most gratifying. Invariably the evening audiences equal those of the morning. They frequently surpass them. In four years there have been fifteen evenings when "standing room only" was at a premium and some folks had to be turned away. Not a cent out of the ordinary has been spent on advertising nor have any special features of any sort been sponsored. The forum idea deserves all the credit for the increased attendance. More noteworthy than the fact of, what has been to us, a marked increase in attendance, is the further fact that the forum service tends to build itself into an institution. The same people keep coming back. They develop a Sunday evening church attendance habit. A distinctly new congregation, as it were, comes into being. On it is the dew of fresh interest and enthusiasm. The Sunday evening service becomes a delight and a joy.

FORUM TECHNIQUE

A word about technique. In my experience with the forum service it has been the invariable custom to conduct the service in as dignified and reverential a manner as the morning service. We use the same hymns, have the same anthems, make the same prayers as in the morning. By "the same," I mean, "similar," it goes without saying. The forum address is an address delivered at the place where the regular sermon comes. There is no adjustment of program to exalt the address over against the rest of the service. After the sermon follows the prayer, the doxology and the benediction. An opportunity is then given for those who do not care to remain for the question period to retire. The service thus far has been one of worship and is a complete whole. Few ever leave before the question period. Then comes the question period. All questions must be written. No name need be signed. The ushers collect the questions and they are answered without previous opportunity for examination. Twelve questions an evening is the usual quota, taking about thirty minutes for answer. The number has gone as high as thirty-six, taking an hour and a half for answer. The question period is, of course, very informal and intimate, but what an opportunity to speak to the hearts and consciences of your hearers!

A sample of the subjects discussed may be of interest. A series of sermons around the general theme "What Jesus Thought," was developed on four successive evenings under the special titles "About God," "About Man," "About the World in Which We Live," and "About the Future Life." In the third address, for instance, the whole business of whether a Christian can accept the findings of modern science was stirred up. The question period was very searching. A series of addresses on the general theme

"The Christian Way of Life" fell into three divisions: "The Home that Failed," "Can a Nation be Christian?" "Can Modern Business be Christian?"

LENTEN FORUMS

During Lent it has been my custom to set aside the Sunday evenings for a discussion of young people's problems. The special subjects are arrived at by calling together from fifty to seventy-five young people of high school and college age, and letting them tell me what their problems are. After a rapid fire interchange of questions there are usually fifty to seventy-five problems. These problems are then classified under general headings that seem fairly inclusive, and those headings become the subjects for the forum discussions. Here is a sample of one series of subjects: "Five Books Every Young Person Ought to Know," "Christianity and Evolution," "Choosing a Life Work," "Is the Christian Standard of Sex Morality Valid Today?" and "How Can Jesus Help Us in Temptation?" These addresses brought to the services young people by the hundreds. The very fact that the preacher majored on young people's problems with the same seriousness that he would have given to the more routine preaching, undoubtedly inspired a certain interest.

A very amiable pair of addresses may turn on "What is Success?" and "What is Happiness?" Another pair that lend themselves to attractive treatment are "What Ails our Youth?" and "What Ails our Elders?" Each season produces at least one novel such as A. S. M. Hutchinson's "One Increasing Purpose" or Dorothy Canfield's "Her Son's Wife" which lends itself to forum discussion. Such an address may be followed up with "Religion in the Modern Novel" or "Morals in Modern Literature." These are all titles that have played their part in my experience with the forum service. They are in no sense unique or freakish and do not call for any peculiarly startling qualities of personality in the preacher. I am very certain that anyone who cared to could do exceedingly well with them. I have had occasion to use both a trip to Europe with the Sherwood Eddy group and one to Mexico with the Alva Taylor group as a springboard for a discussion of international problems from a Christian point of view.

OUTSIDE SPEAKERS

It has been the custom of the two churches in which I have had experience with the forum service to invite certain outstanding figures among the leaders of religious life into the pulpit. Dean Shailer Mathews, Glenn Frank, Bishop Francis J. McConnell, Dr. Wilfred T. Grenfell, Charles M. Sheldon, Alva W. Taylor, Raymond Robins, Charles Clayton Morrison, Fred B. Smith, Edward A. Steiner, Henry Churchill King, Harry Emerson Fosdick, Maude Ballington Booth, Coningsby Dawson and many others have taken their place in these services. This departure proves unusually interesting as it is intrinsically worth while. In the long run, however, the audiences for the out-of-town speakers are not any greater than those of the pastor of the church, once he has established himself. I know that the first question that comes up in the reader's mind when the matter of out-of-town speakers is brought up is the question of

expense. Fortunately, this item takes care of itself, for the evening offerings not only care for the expense of the speaker, but as a rule leave a balance over for the church.

All told, something like nine hundred questions have been asked in writing in the forum periods. It is literally true that not a single one of these questions has had to be weeded out because it was flippant, smart or nasty. True, some of the questions seemed simple, but they were obviously serious enough to the persons asking them. The fear

that the forum period might become monotonous by a certain sameness in the questions asked is utterly unfounded. The Lutheran church is generally rated as very conservative. It certainly stresses dignity and reverence in its services, and rightly so. Liturgy plays a large part in Lutheran religious experience. If the forum works in a conservative church, there is, perhaps, no reason why it will not work in any church. It does go a long way toward solving the Sunday evening problem.

British Table Talk

London, December 30.

AS SOON as Christmas was over we began to review the year 1926. We are at that now.

"The year is dying in the night;

Ring out, wild bells, and let him die."

Perhaps the prevailing mood is expressed in the wish, "Let him die!" The year 1926 has not been a year upon which we can look back with any pride, and our best hope is that when it dies there may die with it the folly and bitterness and strife which have marked so much of our national life. The year will be known as the year of the great strike. About that tragedy enough has been written. The story does little credit to the statesmanship of our land. It began, continued and ended in the wrong spirit. Some counsel a policy of oblivion. But it is, to say the least, unlikely that a poison so deadly will be eliminated from the body of the nation by our agreement to ignore it. Something a little more like a new birth of goodwill is needed. But on the credit side from 1926 we can report: First, the magnificent obstinacy of the rank and file among the miners. Obstinacy in such a cause may readily be turned into constancy; no Englishman worth the name ever thinks the less of men who fight doggedly even when the cause is doomed. Second, the failure of the general strike, which revealed the fact that the citizens of this country can and will defeat the policy of "direct action": it was a victory of good citizenship. Third, the bold intervention of church leaders during the coal dispute, who, in spite of angry attacks upon them, claimed a hearing in the critical hour for the Christian church with its distinctive standards and values. Fourth, the absence of panic in the ranks of our citizens. They have had a difficult year; many have been and are out of work; still more have had to pinch. We have been short of coal. Costs have gone up in the price of goods. But the country has shown a remarkable steadiness in its financial life and its industries already show signs of recovery. Bishop Creighton once said to an Anglican conference over which he presided, "Gentlemen, you have behaved so well that I could wish you had behaved better." Our people have faced an ugly crisis so well that we could wish they had done better—and not had the crisis at all.

* * *

From Sinim

It is probable that before these notes are printed there will be

some definite action taken by the powers in their dealings with China. The British note by that time may have become irrelevant, or it may represent the first step towards a new understanding between China and the other nations. It is understood here that America will agree with the note, which does but interpret the American tradition. But France is noncommittal, and Japan is considered to be committed to the support of Chang and his northern forces. Slowly the truth has been sinking into the mind of the British people that the one power most likely to unite China is the inspiration of Sun Yat-sen, whose "Three Principles" are to the southern forces what "Liberty, Equality, Fraternity" were to the French insurgents in the revolution. Few who know China have any faith in the Peking government; and in spite of many strong endeavors to call us to arms against the south, allied, as it said to be, with Russia, our people are not disposed to enter upon any such campaign. It could have only one result, to strengthen all that there is of communism in Canton, and to weaken those elements which stand for a China which will work out its own social and political order, uncommitted to any 'ism. As far as I can gather, the missionaries view without dismay the progress of the party of the late Sun Yat-sen. What they really need most, is a united and stable government, which will give them freedom to do their own work. The missionaries are more afraid of rationalism than of nationalism. The growth of a purely materialistic philosophy among the students of China is a fact which must be taken into account. Many of these students with Chinese clearness of definition frankly confess themselves "atheists." They do not deny that religion is comforting; they regret, however, that it is not true.

* * *

Canon Streeter, "Reality," And China

If I were the dictator of policy to the church, without delay I should send Canon Streeter to teach in China, as Dr. Dewey and Mr. Bertrand Russell went with far-reaching results. Few books have struck me as more valuable for the general reader than "Reality." In it with candor, humor and deep sincerity Canon Streeter discusses the very things which are exercising the minds of students in England and America and Shanghai. What is the relation between scientific truth and religion? How may we know for ourselves that religion is not a phantasy in which the mind of man takes refuge from his fears? Where does history enter? What is the value of the creeds? These and many other matters of urgency are discussed. As I read it, I wanted to send this man out to China. No man has proved his power to speak to students more certainly than Canon Streeter. They find in him not only a profound new testament scholar and a competent student of science and philosophy, but a man also with a broad humanity and a humor which does not stand on its dignity. Of course he has been counted a heretic, and there are many in the Christian church in China who might hesitate to invite him, but Canon Streeter is a man whose whole concern is to arrive at the great positive experiences of religion. It is characteristic of him that he has published a most sympa-

Contributors to This Issue

JOHN R. SCOTFORD, minister Glenville Congregational church, Cleveland, O.; frequent contributor to *The Christian Century*.

JAMES M. YARD, for many years a missionary in China; American representative of West China Union university.

MILES H. KRUMBINE, minister Parkside Lutheran church, Buffalo, N. Y.; author "A Summer Program for the Church School."

thetic book upon the Sadhu Sundar Singh. Yes, I would ship Canon Streeter to Peking by the next boat, and tell him to stop there as long as he was needed.

* * *

A Danger-Signal

General Booth has been welcomed home from his wanderings in the east and west. He declared himself more than satisfied with the results of the tour. A Japanese officer had been given the command of the Salvation Army in Japan. Throughout his journey the general had been alarmed by the increase in military preparations which he found everywhere. It is well-known how severely the army abstains from anything approaching political activities. This fact makes the warning which follows the more significant: "I view with alarm the growing tendency I find in different countries to prepare for a possible future war, the preparation of armaments for a conflict which some people think may come. That was not what we expected when we went through our terrible experience twelve years ago. It fills me with alarm when I see these preparations, a little more here

and a little more there. There is a silly old saying, 'If you want peace prepare for war,' but if you want peace you will prepare for peace. We of the Salvation Army can help to put the war spirit away."

* * *

And So Forth

The archbishop, who is no alarmist, has drawn attention at Christmastide to the repudiation by the Russian government of the Christian ideal of the home. . . . The death of the Mikado has awakened a respectful sympathy with the Japanese people, to whom the mikado meant very much what Caesar Augustus meant to Rome. But the Mikado himself was not known to us as a man. It is strange indeed that the only association most of us have with the name comes from the opera, *The Mikado*. . . . The offer of a talk with New York friends for £5 a minute is now made. The price will not hinder millionaires from conversing. Wall street may even talk to Lombard street. How would it do to offer a prize for the best imaginary conversation of 3 minutes' duration?

EDWARD SHILLITO.

Books

The Morning Star of the Reformation

John Wyclif, *A Study of the English Medieval Church*. By Herbert B. Workman, D.Lit., D.D. 2 vols. Oxford Press. \$12.50.

IT MAY BE that, strictly speaking, there is no such thing as a definitive biography of any character about whom a great literature has gathered and from whom far reaching influences have extended, but the new life of Wyclif by Professor Workman, of Westminster college, England, comes as near to being that as it is humanly possible for any work to be which deals with a figure at once so indistinct and so influential as that of the morning star of the reformation. In the presence of erudition so ample, historical judgment so sound, and documentation so extensive, the reviewer can do little more than express his admiration and then take a humble seat among the learners and endeavor to improve his own knowledge of the subject by giving heed to the teaching of the master.

The things with which the biographer of Wyclif needs principally to concern himself are these: the historic situation which formed his environment; the facts of his life, including his participation in the political and religious activities of his period; his philosophical and religious teaching; and his immediate influence upon the course of religious reformation, especially in England and in Bohemia. Former students have dealt more adequately with his teachings than with his life, and even in the study of the former a disproportionate emphasis has been placed upon his English works to the comparative neglect of his more voluminous and earlier Latin writings which cover a wide range of both philosophy and theology. Most of the manuscripts are at Prague and Vienna, and it was not until the beginning of the publication of them by the Wyclif Society, under the stimulus of the five hundredth anniversary of his death, that they became easily available to English scholars. And even then an array of thirty Latin volumes makes a formidable body of material to be read and digested. Most writers have been appalled by the magnitude of the task and have proceeded upon the easy assumption that Wyclif said over in his briefer and later English works practically everything of importance that he had to say. Professor Workman has taken no such short cut, but has studied with care the entire body of Wyclif's own writings as well as a vast quantity of contemporary and collateral material.

Wyclif was fortunate in his choice of a time to be born. A century earlier the mighty Innocent III was stretching forth his hand to enforce conformity, the timid John of England

could make but a feeble-gesture in defense of his own realm, and the doughty Simon de Montfort, father of the English parliament, was crusading against the heretics of southern France since he could find no domestic supply commensurate with his ambition. Less than half a century after Wyclif's death, the Lollard teachings were condemned by convocation and crushed out in Oxford, and Huss and Jerome were burned for heresies no worse than Wyclif's—for teaching, indeed, only what they had learned from him. But Wyclif did his work at a time when the papacy, in bondage to France and to its own corruption at Avignon or torn by the great schism incident to its return to Rome, was too impotent to reach him, when resistance to Rome had the flavor of a patriotic stand for England, and when an English scholar with the backing of John of Gaunt need fear no papal bull.

In the first phase of his activity, Wyclif was a scholastic philosopher and theologian—"the last of the schoolmen and the first of the reformers." As a schoolman, a member of that series which includes Thomas Aquinas and Duns Scotus, he was deeply implicated in processes of thought which are almost inconceivably remote from our own. "His voice is the voice of revolution, but his hands are the hands of a vanished past." In the second phase he appears chiefly significant as a politician and the brains of the parliamentary party opposing the claims of the papacy, though probably not himself a member of parliament. (Lechler asserts and Workman denies that he was a member.) In the third phase he becomes more explicitly the evangelical reformer, no longer content with a patriotic opposition to those encroachments of papal power which he conceived to be inconsistent with the independence of the English government and the autonomy of the English church, but boldly denying such central Roman doctrines as transubstantiation and attacking the whole hierarchical and sacerdotal conception of the church. He had already declared that the state had a right to take over the property of the church (Mexican papers please copy); he asserts now that only by complete disendowment and by a reform of the church carried out by the state can the church be redeemed from its corruption. Wyclif was not the first to emphasize the authority of the Bible; Grosseteste and Ockham had preceded him in that. But it would be difficult to find one before him in the middle ages who declared that the Bible alone, without the addition of canon law, was sufficient for the government of the church, that the Bible alone, without the addition of creeds and the writings of the fathers, was sufficient for the ground of a saving faith, that "the new testament is of full authority and open to the understanding of simple men, as to

the points that be most needful to salvation," and that every man, whether cleric or layman, has a right to examine and interpret the Bible for himself.

This attitude would naturally lead to an effort to place the Bible in the vernacular in the hands of the common people. There had been vernacular translations of parts before Wyclif's time, though the church was on the whole opposed to them. Workman concludes that Wyclif himself did little of the actual work of translation on the version which passes under his name, and that the book did not, as is often stated, exercise an influence comparable to the contemporary work of Chaucer in the formation of the modern English language. Nevertheless to Wyclif and his friends is due the credit for producing, between 1380 and 1384, the first complete English version of the Bible, and Wyclif is entitled to the credit for announcing a theory of the place of the Bible in the Christian religion which was substantially that of Luther.

For all its erudition and its lavish display of the apparatus of critical scholarship, Professor Workman has written a book which may be read with no less delight than instruction. It renders all former biographies of Wyclif objects of only antiquarian and bibliographical interest, and all future ones unnecessary for a long time to come. It is interesting to note that the author is to follow this work with a volume on "The Origins of Nonconformity," and to learn that during the coming spring quarter he is to serve as a visiting professor in the divinity school of the University of Chicago.

WINFRED ERNEST GARRISON.

The Ways of Nations and of Men

The Harris foundation lectures at the University of Chicago produce every year a series of volumes of notable interest and permanent value dealing with some phase of international affairs. The lectures in the summer of 1926 dealt with conditions in Mexico. As in former years, the policy has been to secure lectures representing both the internal and the external points of view. In this case we have two volumes, *ASPECTS OF MEXICAN CIVILIZATION*, by José Vasconcelos, former secretary of education of Mexico, and Manuel Gamio of the department of education and *SOME MEXICAN PROBLEMS*, by Moisés Saenz, of the department of education of Mexico, and Herbert I. Priestly, of the University of California (University of Chicago Press, \$2.00 each). In these

lectures there is not only an intelligent and well informed discussion of the structure and characteristics of Mexican civilization, but also a frank facing of the present problems arising out of the political and economic relations between Mexico and the United States. The information here supplied is what some of the excited disputants, in congress and elsewhere, grievously need at the present moment, and the judicious and scientific method of these writers supplies an atmosphere of calm deliberation without which no amount of diplomatic skill can successfully cope with the crisis now existing between the United States and our southern neighbors.

I gravely fear that no amount of praise which I may bestow upon *THE PRESIDENT'S HAT*, by Robert Herring (Longmans, \$3.50) will induce as many people to read it as I would like to have read it. Its title suggests a novel, for every apparently meaningless title suggests fiction. But it is not a novel, and it is not a meaningless title. Almost, perhaps, but not quite. If one says bluntly that it is a book of travel, one will repel that large class of discriminating readers who loath books of travel which drone out guide-book data, or attempt to sparkle with cheap gaiety, or try to thrill with common-place adventures. But this is not a book of travel; not essentially. To be sure, it is built around the walking trip of "Mr. James" and "Mr. Elliott" in the Pyrenees from Ax-les-Thermes in France, over the high range to the little independent state of Andorra, and on down to Seo de Urgel in Spain; but it is a book of ideas and conversations and wise subtleties about many things. The trail through Andorra is merely the thread upon which these pearls are strung. But it is a golden thread—as I know, for I followed part of it last summer myself—and they are right orient pearls. As a book of travel, it could be criticized at a few points. These travellers, for example, seem never to have discovered that most of the inhabitants of the valleys of Andorra have perfectly good Spanish ready to speak with visitors as well as the curious Catalan dialect which they speak among themselves. To describe Las Escaldas as a glittering watering-place with lofty and flimsy hotels, merely because there are two or three modern inns for the health-resorters whom the Midi railroad is trying, by gaudy posters in distant railway stations, to lure there—though it does not approach nearer than fifty miles to the spot—is an inaccuracy. But why be fussy about these details when probably not half a dozen readers of this paper has ever seen Andorra? It is a beautiful book, but not sentimental. It is a clever book, but not strained. It is an entertaining book, but not flippant. W. E. G.

CORRESPONDENCE

A Missionary in a Gunboat Town

[See editorial on page 99.]

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps you know that in China the foreign powers reserve the privilege to themselves of patrolling the waters of the rivers with gunboats. I understand this is for the protection of their nationals and for the purpose of keeping the indigenous population in proper respect of the civilization and power of the west. Now I am an ordinary, plain, garden-variety of missionary. When I volunteered for service here I left the United States happily ignorant of such things as extraterritorial laws, "gunboat policies," concessions, foreign control of Chinese customs, post-office, etc. My purpose was singly and alone to live and work in China as a representative of Jesus Christ. I find, however, that my work is seriously affected by just those things mentioned above. I was not responsible for those laws, treaties, etc., nor have I any power to change them, except as a lone citizen. And even as a citizen, I have scarcely the influence as a missionary which I would have were I a big business man running silk or cotton mills paying big dividends. Yet I

find myself in a certain sense a football, kicked around between those who consider missionaries as a cross between a fool and a fanatic, and others who seem to get a lot of pleasure out of bawling out the present generation of missionaries for what a past generation under entirely different conditions of life found necessary to do. Now just to recount two recent experiences which will indicate just what I mean.

May 30, 1925, was a day of big things in China. It was a shot in Shanghai, fired by a British policeman, which was heard for a considerable distance in China. I do not argue the strict legality of the shot. But what of the results? At that time I was teaching in the American school in Kuling. I had to take two children from the mountains across the plains for ten miles and bring them into the Kuikiang concession and return. It was a few days after there had been trouble in the concession. The feeling against foreigners was intense. We were guarded all the way by police. The feelings of the people were evident. As I started back from the concession I was warned not to risk my life. I went through the city in spite of that escorted by two police who took me to the station (police). A student looked me over with a hostile glance. Then suddenly his face changed.

He smiled. He turned around to the crowd and said, "I know this man. He is a missionary teacher. He is a good fellow." What a change followed! Someone guided me to a seat, another brought me a cup of tea. The coolies who carried my chair up the mountain assured me that I needn't fear anything and they waved off all hostile groups of people by the remark, "We know this man; he is an American teacher; he is a good friend." One of our lady teachers was escorted up the mountain by a group of students in order that she might not meet any annoyances. Our mission compound, half an hour from the concession, was untroubled. Meanwhile the concession doors were guarded by groups of machine gunners and the streets patrolled by the marines of different nations. I imagine they did not sleep nearly as well guarded by their gunboats and marines as we did out in our compound where we were at the mercy of any group of people bent on mischief. It truly is to laugh.

Incident the second: November 4, 1926. The southern forces attack the city. Sharp fighting follows. What happens? The concession gates are closed and all kinds of marines landed. Machine guns set up and sandbag defenses prepared. As a result, high tension and bad feeling between both groups. Two days ago two Chinese officers entered the concession and were disarmed by the marine guards. This again created more bad feeling. Meanwhile, we who are out from the concession living in the Chinese city continue to go about our business unmolested and meeting without any serious annoyances. Today a vast host of people, the workers, merchants, students and common people of the city, moved past our compound. Red flags in abundance and plenty of shouting. There is no doubt at all that the people are making themselves felt and are becoming conscious of their power.

Now all I have to remark is this: I am not a diplomat nor the son of a diplomat but it looks to me from where I sit, that the presence of gunboats and marines in China today constitutes a greater potential menace to the safety of Americans and Europeans than would possibly ensue if they were withdrawn. These gunboats and foreign soldiers and these foreign-governed concessions have the same effect upon the patriotic element in China that a bright red rag has on a Texas steer with an ingrown disposition. Whatever safety we may enjoy here is due in the end to the goodwill which the Chinese who know us have toward us. I have lived in China now for about eight years, have traveled in various parts of the country and mixed with all classes of people and have never met with any serious abuse or bad treatment. All through these months of fighting, although our mission stations have been overrun with refugees and wounded of both sides, yet both contenders have shown a very fair attitude toward our American missionaries and no one has suffered any injury. As far as I am concerned, Mr. Editor, you can call the gunboats home just as soon as you can get the war department to agree with you.

Kiukiang, China

FRANK ARGELANDER.

The Mexican Crisis

EDITOR THE CHRISTIAN CENTURY:

SIR: The President has ordered additional warships to Nicaragua, ostensibly to protect American lives and property. To many of us this armada seems utterly incommensurate with any reported menace. Every patriotic man believes that our citizens should everywhere be properly protected in their legitimate international rights. But no American life has been threatened in Nicaragua, and nothing seems more unlikely than that a faction there, manifestly most anxious for our favor and support, should sanction anything sure to provoke the hostility of so powerful a neighbor.

Happily there are assurances that the people are finally awaking to the danger and the wrong into which they have been betrayed by a long course of obtuseness. The incredibly foolish fulmination of Secretary Kellogg startled the intelligence of the country as the President's message had not done. The reaction

of the ablest newspapers was almost revolutionary. Seldom in the history of the American press has such enlightened, righteous, robust and salutary editorial work been done as that in such papers as the New York Times and World and the Springfield Republican on the two days following Secretary Kellogg's explosion. Several of these powerful and noble articles have been reprinted in a pamphlet by the Church Peace union and thousands of copies sent to all parts of the country. Mass meetings have been arranged in New York, Washington and Boston and similar meetings will follow everywhere. A resolution calling for peaceful settlement has been introduced in the Massachusetts legislature, where the similar pronouncement adopted against the old Mexican war was written by Charles Sumner. The professors and students of the Union theological seminary have united in a manifesto declaring that the support of religious men would not be given to any policy of war, and the other seminaries will say Amen. Church federations and individual pulpit utterances everywhere are again proving impressively the strong new devotion of the churches to their public duty, and that there is today far more real statesmanship as well as more conscience in the pulpit than in the senate.

Yet in the senate one great and noble word has been spoken, the speech of Senator Borah, following Secretary Kellogg's appearance before the foreign relations committee. Once before Senator Borah rendered a monumental service to the cause of peace, for it was his untiring and persistent agitation, at first against overwhelming opposition in congress, that finally compelled the calling of the Washington conference of 1921 for the reduction of naval armaments. But never before has he done the country and the world such beneficent and notable service as in his powerful speech last week, in which, by his searching survey of our relations with Mexico and Central America and his appeal to the fundamental principles of the republic and of international justice, he called a halt to the levity and the disgrace of the course the administration is pursuing.

These things have given the country a chance to recover itself, and signs multiply that we are on the eve of such a mighty expression of public opinion and of the public conscience as will effectually remind our ill-trained and insensitive political servants that the people are the rulers of the republic, and that the people will be heard.

Brookline, Mass.

EDWIN D. MEAD.

The Word of a Friend

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciated Von Ogden Vogt's article on "The Altar Restored." The common arrangement of our churches and the position of the minister when he prays behind the pulpit have something to do, I believe, with the habit of many ministers "praying at" their congregation or "preaching with their eyes shut." As a Friend worshiping sometimes in Episcopal churches I testify to the sense of divine presence and reverence induced by their arrangement and the position of the leading worshipers. It always seemed to me that the minister praying before the altar was leading in the prayers of the people, not saying prayers in their behalf. But why should he not pray on their behalf? Intercession is not improper.

But if breaking their bread on altars is going to lead in the same direction as the high churchmen seem to be tending the protestant world will have none of it. Whatever our doctrines concerning bread and wine and the use thereof, we do not again intend to build a sacerdotal castle.

I wonder if the use of incense upon an altar could not be made expressive and impressive amongst those who consider symbolism helpful and legitimate, especially at the festivals of Christmas or Epiphany. The early disciples worshiped in the temple, "praying without at the hour of incense." And if a scriptural zealot remind thee that "the veil was rent in twain" long, long ago, remember that the elders offer incense in the worship of heaven (Rev. 5:8) and that it is symbolical of the prayers of

the saints (Rev. 8:3,4), and that we often pray, "Thy will be done on earth as it is in heaven." And recall unto him his typology of the tabernacle—most of these zealots know it beautifully—how that the laver was typical of baptism; the brazen altar of Calvary; the table of shew-bread of the Lord's table, etc. And if the Jewish table of shew-bread is antitypical of the Christian Lord's table, communion. Christ's presence, etc., the Jewish altar of incense, might be antitypical of a Christian altar of incense, of prayer and aspiration. Moreover, the shew-bread had incense upon it which was offered when the bread was eaten. And if he be not convinced, hurry thou to Hebrews 9:4, where the incense is on the other side of the veil; and if he demur, rebuke him that believeth not the inerrant and infallible book. And if he be incensed against thee, call to witness the last of the prophets (Malachi 1:11)—especially if he cling to King James' version—and bid him magnify the name of the Lord.

Verily, there is as much scripture for the use of incense in Christian worship as for bread and wine and more than for instrumental music.

Amo, Ind.

HOLIDAY PHILLIPS.

Lawlessness, East and West

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Edward C. Petrie's letter on Palestine in your correspondence of this week reminds me of an interesting phenomenon that I observed while travelling in the orient a few years ago, namely, that Americans who hail from the states of Illinois and Ohio are very much shocked when they discover that there is graft and bribery in the orient. So, Mr. Petrie coming from the state of New York is ready to believe that Palestine is going to the dogs under the new regime because he has seen a street-fight in Jerusalem. The probabilities are that in an American city the size of Jerusalem, there are more violent scenes in one week than are to be witnessed in Jerusalem in a whole year, and yet we are not altogether in despair about America. As a matter of fact, Palestine is today the quietest country in the whole of the near east. The disquieting reports come mainly from such "casual travellers" as Dr. Pritchett and Mr. Petrie who permit themselves, after exceedingly limited investigations and after interviews mainly with the representatives of one particular party in Palestinian affairs, to pass quick judgments on a complex situation which calls for careful study and scientific investigation.

Congregation Beth El, Detroit.

RABBI LEON FRAM.

THE SUNDAY SCHOOL

Lesson for February 6. Lesson text: Matthew 25:14-28.

Christian Stewardship

TRUSTEESHIP is a very much better word than "stewardship." We all know what a trustee is; he is appointed to administer certain trust funds. Is he a college trustee? Then no one expects him to employ the college endowment for his own selfish purposes. Is he a church trustee? Everybody understands, from the start, that he does not own the church and its income, but that he honestly looks after this property to the greater glory of God. On the other hand the term "steward" seems to suggest some kind of "tither." Now a tither is ordinarily a pretty decent person as this world goes, but too often he is not good enough; he may be far from being God's trustee. It is excellent and generous for a stenographer, earning twenty dollars a week, to give two dollars each Sunday for the Lord's work, but what do you say of her employer, who makes twenty thousand dollars a year? Does he make a relative sacrifice when he gives two thousand dollars to his church? Suppose that a man makes one hundred thousand dollars a year and gives ten to his church, is he in the same class as the

stenographer who gave a tenth? Most certainly he is not. This is the fatal flaw in this tithing business; it is unfair because the well-to-do person gets off too cheaply. Why, there are men who ought to give half of their income to the Lord, and there are men who have millions stored up who ought to give all of their income to the church. Tithing is a rigid, iron-clad rule, which passed out with the old dispensation. We are under grace and not under law. What shall we say then, shall we be stingy because we are under grace and not under law? God forbid. And right there is where tithing gets you. So few people are generous enough to give a tenth, that when we induce a church to take hold of tithing we are astonished at the way the money pours in. Far from being honest trustees, the majority of men embezzle from God regularly. They regard their possessions as their very own and never wake up to the fact that all they have, as well as all they are, comes directly from God. The average church-member is the stingiest thing in existence. You wonder that God allows such trustees to exist. A church treasurer told me recently that the nickels, dimes and quarters in the morning collection drove him frantic; he said he felt like tossing the whole thing out into the alley and giving up the church for good and all. Why, I recall a rich farmer who gave the vast sum of ten dollars a year to the church and actually felt that he was doing well. It is pathetic. On the other hand are the people who lovingly sacrifice to carry on God's work. There are enough of these so that one who knows the facts does not lose heart.

When should I stop giving? When God stops. That is the plain answer. As long as your farm grows crops, as long as your salary comes in, as long as your rentals are paid, as long as your interest accumulates, as long as your stocks and bonds have coupons, as long as the daily wage is paid—that long you must continue as God's trustee. I hear people complaining about the higher cost of living, about the big rents and the cost of clothing, but I never hear people complaining about the higher wages and the larger salaries. God shovels in and you must shovel out. Jesus told a story about a rich fool, but there are poor fools and other fools. Any man is a fool who thinks that he can feed his soul on hay. Stuff, stored in barns, may feed cattle but not souls. Material things cannot satisfy the needs of a man; he needs the spiritual things that Christ came to give him. Many of our material creations are only Frankenstein monsters that crush, ruthlessly, the very life out of us. The trouble with the rich fool was that he wanted all of his possessions for himself; he had no notion of sharing with others not so fortunate. He cared nothing for benevolent institutions.

Money does not satisfy, and so we find men, after they have made their fortunes, trying to give them away. Carnegie said that it was a crime to die rich. Notice how our wealthy men are trying to find outlets for their money. Johns Hopkins gave all his early life to the making of money. One day a friend said to him: "There are two ways to cause men to remember you; one is to found a school and the other is to build a hospital." He did both.

JOHN R. EWERS.

World Acquaintance Tours

STUDY TOURS

Exceptional opportunity for
Students, Teachers,
Lecturers,
Experienced Leaders.

PLEASURE TOURS

Sailing each week MAY &
SEPTEMBER.
Best Ships — Low Rates
Send for Booklet.

*Students' Tours — Low Priced
Itineraries specially arranged*

51 WEST 49TH STREET, NEW YORK CITY.

CIRCLE 2511

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Managing Editor Visits Mexico

Dr. Paul Hutchinson, managing editor of The Christian Century, has just returned from a brief visit to Mexico the purpose of which was to observe something of the present conditions and to meet some of those who are influential in the direction of the policies of the government and some who are in a position to criticize them. He spent ten days in Mexico city and had conferences with President Calles, the secretaries of commerce, education, and agriculture, three Catholic bishops, and a number of leading Mexican and American business men.

A New Defender of the Faith, The "Supreme Kingdom"

A dispatch from Macon, Ga., to the New York World announces that Rev. John Roach Straton has accepted "the headship of all the religious activities of the Supreme Kingdom, and with a speech in Macon started a national drive of the organization for 4,000,000 members." The Supreme Kingdom, dedicated to the old-time religion and the war on evolution, is, says the World, the latest scheme of Edward Clark Young, publicity agent who built up the Ku Klux Klan. A year ago it was selling memberships for \$10 each, split among its organizers as Klan fees were split; now is selling "crusader memberships" for \$12.50. Mr. Straton's appointment is announced in Dynamite, official publication of "the religious, patriotic and benevolent organization to combat atheism and its accursed ally, evolution." The Macon Telegraph charges that one method of promotion which is being employed is to reprint and mail to prospects literature originally published by the American association for the advancement of atheism, and, when the prospects have thus been sufficiently aroused to the supposed menace of atheism, to send out the agents to gather them into the Supreme Kingdom—at \$12.50 apiece.

Presbyterian Board Votes to Accept Mexican Law

The Presbyterian board of foreign missions took two important actions on January 17, when it voted to accept the new Mexican land laws as these apply to Presbyterian property in Mexico and to endorse the resolution of the committee on cooperation in Latin America in regard to American policy in Mexico and Nicaragua. The first resolution voted by the board read: "With reference to the legal regulations affecting religious activity and rights in Mexico, particularly articles 27 and 130 of the national constitution, and subsequent regulatory legislation, the board recognizes that in framing this legislation the Mexican government has been attempting to deal with difficult and long-standing problems; the board believes that some of the legal means which have been adopted for dealing with these problems are extreme, and the board expresses the hope that in due time and by regular constitutional methods, certain of these provi-

the board directs its missionaries in Mexico to observe the law in all phases of their work and approves of the Mexico mission conforming with legal requirements in the method of ownership and administration of its properties. The exact procedure under the present law is not entirely clear. In accordance with the best information the board has been able to secure through its representatives in Mexico and from the Mexican embassy in Washington, the board understands that compliance with the law necessitates registration of certain of its properties in accordance with the organic law regulating section 1 of article 27 of the constitution, known as the alien land law, namely, the property of the dispensary in Vera Cruz, shares in the local stock company holding the board's properties in Merida, and property in the state of Oaxaca, held in the name of Mr. L. P. Van Slyke. In accordance with the tentative action of the board at its meeting De-

cember 20, 1926, the board authorizes the registration of these properties and of others, if this is legally required, and authorizes the mission to secure legal advice in Mexico City as to any additional steps that may be necessary." With reference to the larger question of governmental relationships between this country and Mexico and other Latin American lands, the board unanimously endorsed the declaration of the committee on cooperation in Latin America, the representative agency of the protestant missionary organizations at work in Latin America, as follows: "The committee on cooperation in Latin America, which represents the 27 missionary boards of the United States which are engaged in missionary work in Latin America and in strengthening the bonds of Christian friendship between the American peoples, observes with deep concern the grave situation which has arisen in the relations of our country to Mexico and

HAS YOUR HYMN BOOK SEEN BETTER DAYS? DOES IT REPRESENT PRESENT-DAY THINKING?

It will cost you nothing to examine the two outstanding books for church service.

Christian Song

By LOUIS F. BENSON

An excellent selection of Christian hymns by an acknowledged authority on hymnology and church music. Many hymns and tunes make their first appearance in America.

For introduction.....\$1.50
Single copies.....\$2.00

Hymns for the Living Age

By H. AUGUSTINE SMITH

A remarkable book. Rich in social service hymns, but not sacrificing those pertaining to spiritual life. practical and forceful.

For introduction.....\$1.35
Single copies.....\$1.75

FOR THE YOUNG PEOPLE

Hymnal for American Youth

By H. AUGUSTINE SMITH

A book admirably adapted to the church school.

Introductory price.....\$0.75 Single copies.....\$1.00

SEND FOR RETURNABLE SAMPLES

THE CENTURY CO.

PUBLISHERS OF ENDURING BOOKS

353 Fourth Ave.

New York City

Another Book By Dr. Roberts

FLORENCE SIMMS

\$1.50

By Dr. RICHARD ROBERTS

This biography of one whom the author calls "the lovable portent of a new day," voices the challenge to every Christian in the social and industrial problem of the day. It has vital interest for every one to whom these problems are vital. The book is filled with unforgettable sentences—"I wonder sometimes if my service to God is not in reality in the way I render it."—from the book.

THE WOMAN'S PRESS

600 LEXINGTON AVENUE NEW YORK

THE WOMAN'S PRESS, 600 Lexington Ave., N. Y.

For the \$1.50 enclosed, please send me Dr. Roberts' life of FLORENCE SIMMS.

M.....

also to Nicaragua, and earnestly hopes and prays that all questions at issue may be settled in goodwill and according to the principles of justice, and that there may be no breach of relationship."

Who Is To Blame for Separation of Immigrant Families?

Discussion in the U. S. senate on proposals to amend the immigration law, that separated families may be united, revealed that Italy refuses passports to families, but permits the father to come to America that he may send wages to Italy. If those Italians secure American citizenship they are subject to military duty on return to their birthplace. "It is the policy of the Italian government to send only the wage earner, and preferably the wage earner who leaves a family behind to bind him to his fatherland," said Senator Reed. "Every man who has come to the United States in the last five and a half years came with his eyes wide open, knowing that this country has a quota law, and knowing that

if he left his family and came alone, his family might and very likely would, be stopped by that quota law. It is unfair to tax America with the separation of families where the responsibility for that separation rests solely upon the emigrant himself and the country from which he emigrates."

The Bible Reading Campaign Of January and February

It is, of course, too late for those who have not already begun, to engage in the simultaneous reading of the gospel of St. Luke at the rate of a chapter a day during the first 24 days of January, but they can catch up by reading two chapters a day (or by reading the whole book in a hour or less) and begin with the rest of the world to read the 28 chapters of the Book of Acts during the 28 days of February. One valuable factor in the old International Sunday school lessons was the sense of world wide unity and the communion of saints which came with a simultaneous

Important Issues Before English Bishops

THE QUESTION of approving certain proposed changes in the English prayer book involving, among other things, the approval of the reservation and subsequent adoration of the sacrament as an optional practice, has been under consideration by forty bishops and archbishops assembled at Lambeth palace. It is described by some as the most important meeting in the Anglican church since the reformation. It may or may not be true that, whichever way the decision goes there is certain to be a split, but it marks another and acute stage in a struggle which has been growing increasingly intense for several years between the Anglo-catholic and the protestant parties in the church. The fight will be a long one, says a press dispatch, and must come before parliament for final settlement.

A PROCESSION IN PROTEST

Before the bishops' meeting a procession of about 150 ultra-protestant clergy and laymen marched to Lambeth palace and presented a petition "warning the bishops against tampering with the reformation." At the head of the procession was a banner with the inscription:

"The Church is in danger. Today the bishops sit to alter the prayer book. Alteration may wipe out the work of the reformation. We are going to the bishops now. If you are a churchman, come with us. This means you."

Pamphlets, distributed by the protestant alliance, contained strongly worded references to "Anglo-catholic conspirators and law breakers."

The meeting of the bishops, which is secret, will last ten days. All they can do is to approve the proposed changes in the prayer book or recommend alterations. The bishops' draft will be laid before a convocation of both provinces in which the English church is divided, which will meet jointly in London on Feb. 7. After receiving the bishops' draft the delegates will adjourn until Feb. 22, when they will meet again to consider the changes.

Such views as the convocation may express will be considered by the bishops at a meeting from March 2 to 5, after which the final draft will be sent back to the convocation, meeting March 29 and 30, for consent.

RESERVATION OF THE SACRAMENT

If the convocation agrees, the draft then goes to the church assembly meeting at a session from July 4 to 8. The assembly cannot amend, but must accept or reject it, and if it is accepted the new prayer book thereupon becomes part of the law of the land.

At the moment, it seems that whatever decision is arrived at, a split must result. The present doctrine of the Church of England is protestant, but owing to lack of definition, many practices, described as Romish, have crept in and are tolerated by at least half the bishops.

The chief of these and over which the keenest controversy rages is the reservation and consequent adoration of the sacrament. At present the reservation of the sacrament is illegal, but is tolerated, and it is impossible to prevent the adoration of it, if the congregation knows where the sacrament is kept.

Though the measure before the present meeting is called the "Revised Prayer Book Permissive Use Measure," and the proposed revisions have been said to constitute an alternative book of common prayer, they are actually less far-reaching. They are in the main a schedule of omissions, additions and deviations from the present prayer book.

The proposals also contain supplementary forms of service to meet the needs which have arisen since the last revision of the prayer book in the reign of King Charles II. It is possible that it may eventually be decided to issue the suggested deviations and additions in the form of an alternative book for convenience sake, but at present it seems more likely that the proposed changes will remain as a schedule of allowed variants and additions.

"The best church hymnal that America has yet produced."

—NOLAN R. BEST.

Hymns of the Christian Life
EDITED BY
MILTON S. LITTLEFIELD, D. D.

NEW
HYMN BOOKS
FOR THE NEW YEAR

REV. R. B. BEATTIE, D.D.,
First Presbyterian Church, East Orange, N. J.

"We are very much pleased with *Hymns of the Christian Life*. It has helped us in our services by furnishing hymns that we have wanted for many years. The National hymns are good, the service hymns are fine. It is all very well arranged. I like the way it is printed and the arrangement of the words, together with the use of the first line as the title. I find the Responsive Readings exceptionally good and can say that our people are very well pleased and are glad that the change has been made."

Price per hundred \$135.00.

Send for Examination Copy today

A. S. BARNES & COMPANY
Publishers of Hymn Books Since 1855
7 West 45th Street, New York

TRAVEL STUDY COURSES

Boston University School of Religious Education and Social Service offers two travel-study courses for 1927 as follows:

Course XVI. 1. Biblical Historical Geography.

This course will be given in two sections: (a) under Prof. Albert E. Bailey sailing April 23, 1927, and (b) under Prof. William H. Boocock sailing July 2. This course visits the eastern Mediterranean with emphasis upon Palestine. Lectures, readings and investigations of special subjects. Members of the group may take the work for credit (four semester hours) or as auditors without doing outside work. A course of first importance for all clergymen and religious workers.

Course XVI. 2. Religious Art.

A complete review of the development of Christian Art from the Catacombs to modern times. Lectures, readings and the investigations of special subjects. Open to students, who will receive four semester hours' credit, and to the general public.

A group sailing from New York June 4 connects at Naples with Professor Bailey on his return from the Holy Land.

For full information write:

The Dean, Boston University
School of Religious Education
20 Beacon St., Boston, Mass.

The American Seamen's Friend Society

Incorporated 1833

The only American un denominational International and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 807 West Street, New York City.

Loan Libraries (\$25) placed on vessels sailing from New York.

PUBLISHES the *Sailor's Magazine* (\$1.00)

Shipwrecked and destitute seamen aided.

SUPPORTED by contributions and legacies.

JOHN B. GALVARY, D.D., President; GEORGE

SIDNEY WHEATON, D.D., Secretary.

CLARENCE C. PINNOC, Treasurer, 79 Wall St.,

New York, to whom contributions may be sent.

study of the same passage. That same value inheres in this Bible reading campaign. Start February 1 and read Acts.

Methodist Education And Brotherhoods

Five years ago the Methodist Episcopal church south pledged \$18,000,000 to its

various educational institutions. Since that time about half of that amount has been collected and six million more has been both pledged and collected. These sums are in addition to the forty million given to Duke university, and seven million given to Emory university by Judge Candler of Georgia. Another phase of

activity allied to the educational movement is the organization of Wesley brotherhoods throughout the south. They propose to extend these organizations to all of the seventeen or more different bodies of Methodists in the world and thus to make the brotherhood a world wide bond of union among Methodists.

Study the Jew in Modern American Life

NEITHER partisan nor sectarian, but scientific, will be the approach to the study of the problems of the Jew in modern American life in the national conference of Jewish leaders, writers, scholars, and artists which is announced by Henry Hurwitz, editor of the Menorah Journal and chancellor of the Intercollegiate Menorah association. The conference, to continue through three days beginning Saturday, Jan. 29, will hold the opening session, a public meeting, in Steinway hall, New York, on Saturday night. Morning and afternoon sessions will be held on Sunday at Hotel Commodore, and the final meeting will be in the quarters of the Menorah association at 63 Fifth avenue.

This will mark the first time, Mr. Hurwitz said, that the so-called intellectuals, the artists and writers and university professors have cooperated in a discussion of this sort—a frank consideration of the spiritual situation of the Jew in America. Convinced of the need of a detached, rational analysis of the many pressing problems confronting the Jew and with the scientific instead of partisan approach to the discussion, the intellectuals are evincing an eagerness to participate.

INTELLECTUALS PARTICIPATE

"The conference is significant chiefly in the fact that university professors, writers and artists are coming together to consider the problems of Judaism. Hitherto the intellectuals, so-called, have for the most part held aloof from these matters. It seems reasonable to expect two general and important results from the conference.

"First, the matters to be discussed will be approached in a mood of dispassionate inquiry, without special propaganda or sectarianism. The endeavor will be to get at the facts. Both in the study of Jewish traditions and in the analysis of present day Jewish conditions and forces, the spirit and methods of modern scientific inquiry will be applied. Thus we shall be helped toward a more truthful picture of the Jewish past and a more realistic understanding of the present.

"Second, the conference, serving as a clearing-house for the interchange of all sincere points of view within Jewry, is bound to make for a broadening and reconstruction of Judaism along humanistic lines, that is, toward a revaluation whereby it may better serve as a living and pervasive influence in the life of modern Jews. This conference may well prove a landmark in the development of Jewish life in America."

The conference is being sponsored by the Menorah movement, which has Menorah societies of students and faculty members in more than fifty American

universities. Its purpose is the study and advancement of Jewish culture and ideals. The conference will try, in an open-minded way, to arrive at some understanding of what it is that makes a Jew today beyond the mere accident of birth; what Judaism stands for in relation to the intellectual and spiritual currents in the world at large; and how Jews can best work with non-Jews most harmoniously and productively in fashioning the ideal Americanism.

The Menorah does not presume to dictate to anyone what his beliefs or actions should be, or what are the "correct" solutions of the problems of modern life, Mr. Hurwitz explained. Rather it stands for an unprejudiced understanding of the past—the history, religion and literature; and desires to get at the unalloyed truth about present social, religious, political and economic facts.

"CHOSEN PEOPLE" NOT CLAIMED

The thinking Jew of today, one of the writers who will participate in the conference declared, wants to understand the true nature of Judaism and to make it better known. "We realize," he added, "that we can't do it by hifalutin claims of being God's chosen people, the givers of religion to the world or of being descended from a race of priests and prophets and so on. That sort of talk doesn't explain the present situation nor improve it one bit."

While the program, planned under the general topic of "The Spiritual Situation of the Jew in America," is not complete as yet, many noted educators, scholars and writers already have accepted invitations to address the conference. These include: Prof. Irwin Edman of Columbia university; Prof. Edward Sapir of the University of Chicago; Prof. Morris R. Cohen of City College of New York; Prof. H. A. Wolfson of Harvard university; Prof. I. L. Kandel of Teachers' college, Columbia university; Prof. I. Leo Sharfman of the University of Michigan; Prof. J. Salwyn Schapiro of C. C. N. Y.; Lewis Mumford, noted author; Prof. Nathan Isaacs of Harvard university; Dr. Paul Radin of the institute of psychology and anthropology, Yale university; Prof. Isador Lubin, Brookings institute, Washington, D. C.; Dr. I. M. Rubinow, Jewish welfare society, Philadelphia; Samuel A. Goldsmith, Bureau of Social Research of New York; Prof. Julian J. Obermann, Jewish institute of religion, New York; Prof. Israel S. Wechsler, College of Physicians and Surgeons, New York; Prof. Adolph S. Oko, Hebrew Union college, Cincinnati, Ohio; Prof. M. M. Kaplan, Jewish theological seminary; Prof. Max L. Margolis, Dropsie college, Philadelphia; and many of the country's leading rabbis.

Presbyterian Progress

The New York presbytery has raised \$958,433 for the pension fund for superannuated ministers and their widows, as reported at the dinner held on Jan. 6. This amount is nearly ninety percent of the quota that was assigned to the presbytery. Rev. George A. Buttrick of Buffalo has accepted a call to the pastorate of the Madison avenue Presbyterian church, to succeed Dr. Henry Sloane Coffin. The union of two New York churches, the North church and the St. Nicholas avenue church, has been approved by the presbytery. The united congregation will continue with the name of the former and under the ministry of Rev. Henry B. Kirkland, pastor of the latter. The general council of the Presbyterian church has placed the amount to be raised for the mission boards during the year 1927-8 at \$12,000,000. January 30 will be young people's day in Presbyterian churches throughout the country. Pastors will preach special sermons and in many churches the evening

Is Your Church Seeking a New Pastor?

Experienced clergyman available in New York, New Jersey, Pennsylvania, Michigan, Minnesota, Illinois, Nebraska and California.

Executive Service Corporation
Religious Personnel Division
Gertrude D. Holmes Director
Pershing Sq. Bldg. New York City

WINSTON-INTERNATIONAL
TEACHERS' BIBLES
SELF-PRONOUNCING
Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.
Send for Illustrated Catalog
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
486 WINSTON BUILDING PHILADELPHIA

Allen Palestine Party
Sixteenth—June 18 to Sept. 3—Belgium, England, Egypt, France, Germany, Greece, Holland, Italy, Palestine, Switzerland, Syria, Turkey—Conducted throughout by Dr. Allen—28 days—\$880 complete. Dr. Allen's new translation of the Gospel of Mark—Independent, vivid, clear, graphic, Oriental—Beautifully bound—Send \$1.
Rev. Ray Allen, D. D., Hornell, N. Y.

CHURCH FURNITURE
Everything for Church and Sunday School use. From factory to you. Fine catalog free.
DeMoulin Bros. & Co.
1104 South 4th St., Greenville, Illinois

service
ple. P
servan
30 to F
Another
For Ch
Chie
the tal
ing of
as Chi
other
plans
church
for the
buildin
streets.
church
contain
people.
reason
thousa
in the
est det
of a ho
C. Col
want
the mi
of this
Luther
City T
Con
Ameri
in the
Krum
eran
that p
will a
ton, d
Krum
to be
widely
are no
lists
quality
Ohio
Colum
The
a rem
size o
ness
facing
is bei
an at
Five
major
evang
intern
munit
mitted
findin
The c
The C
Activ
In St
The
St. L
creasi
mitted
by-l
permi
tion
work
sentin
girl s
eratic

service will be in charge of the young people. Plans are being made for the observance of Christian endeavor week, Jan. 30 to Feb. 6.

Another Skyscraper Church For Chicago

Chicago Methodism, which already has the tallest building in the city, the building of the First Methodist church known as Chicago Temple, will soon have another lofty down-town structure if the plans of Grace Methodist Episcopal church are carried out. These plans call for the construction of an eighteen-story building at the corner of Oak and Rush streets. Besides accommodations for the church, the Grace Methodist tower will contain living quarters for several hundred people. The purpose is to provide at a reasonable rate homes for some of the thousands of young clerks and students in the city. "There will not be the slightest denominational flavor in our provision of a home for these," says the pastor, Dr. C. Copeland Smith, "nor any denominational selection of our guests. We simply want to give this fine group a home in the midst of the increasing homelessness of this growing city."

Lutheran to Preach in City Temple, London

Continuing the tradition of distinguished American preachers who have been heard in the City Temple, London, Rev. Miles Krumbine, minister of the Parkside Lutheran church, Buffalo, N. Y., will occupy that pulpit on Aug. 28 and Sept. 4. He will also preach in King's Chapel, Boston, during the week of March 29. Dr. Krumbine is the first Lutheran minister to be invited to preach in either of these widely known churches, both of which are not less famous for their distinguished lists of visiting preachers than for the quality of their regular ministry.

Ohio Pastors' Convention, Columbus, Jan. 24-27

The annual Ohio pastors' convention is a remarkable institution—unusual in the size of its gatherings and in the seriousness with which it studies the problems facing the church. The eighth convention is being held this week in Columbus with an attendance estimated at nearly 1,000. Five committees have been studying major subjects—religious education, evangelism, moral welfare in the home, international goodwill, and the youth community. Reports prepared by these committees and printed in advance are submitted to conferences and the resulting findings brought before the convention. The convention is under the direction of the Ohio council of churches.

Active Church Federation In St. Louis

The metropolitan church federation of St. Louis, Mo., reports a wide and increasing variety of useful activities. Committee meetings are being held to draft by-laws and perfect the organization of a permanent department of religious education for the city of St. Louis. A girls' work council has been organized representing the Y. W. C. A., the Y. W. H. A., girl scouts, campfire girls, the church federation, the community council, the inter-

national institute, and a number of individual churches. It will seek to discover what sections of the city are well provided with girls' activities and which have need of further provision for girl welfare. The federation of women's organizations of St. Louis and vicinity held its third annual mission institute Jan. 19 and 20. Members of the church federation staff are filling many appointments every Sunday in St. Louis pulpits and touching every phase of church life with their new and inspiring program. A church manual and directory of Greater St. Louis is in preparation which will contain data in regard to the nearly 800 churches in the

area. Rev. Russell Henry Stafford, pastor of Pilgrim Congregational church, became president of the church federation in December.

Disciple Day in St. Louis

Disciple day is an annual observance in the great Union avenue Christian church, St. Louis, Mo. This is the church of which Dr. George A. Campbell is pastor, and of which most of the officers and many of the secretarial force of the United Christian missionary society are members. Following a church dinner, the evening service began with a processional of four

NEW MACMILLAN BOOKS

The Reconstruction of Religion

\$2.25

Christianity and Social Science

\$1.75

The President of The American Sociological Society, Charles A. Ellwood, has the proud distinction of having his two books named above included in a list of the twenty-five best religious books as selected by the judgment of fifty-three religious leaders in the country with the co-operation of the School of Education of Northwestern University.

Your working library is incomplete without them both.

Reality

by Canon Burnett Hillman Streeter

Author of "The Four Gospels," etc.

"I meet hundreds of men who talk to me as a kind of father confessor about their religious difficulties. They sincerely and wistfully want to believe, but they are honestly bewildered as to what to believe. Canon Streeter faces up to the issues that are in their minds in untechnical terms, and if we can get them to read the book it will do them no end of good."—*Joseph Fort Newton*. Price \$2.50

This Believing World

by Lewis Browne

Author of "Stranger Than Fiction"

"The carefully prepared work of a brilliantly endowed and most intelligently cultivated man who has put into his book, irony, satire, scholarship, sympathy and sound common sense."—*Harvard Courant*. "I am certain that if I were in your library, though you may be a preacher, scholar, woman of fashion, day laborer or movie fan, I would so discourse to you of THIS BELIEVING WORLD that you would vow to read it."—*Birmingham Age-Herald*. Price \$3.50

The Scriptures in the Making

by Abigail Pearce

"The Scriptures in the Making" is an excellent example of the way good general information should be put up for those large and increasing groups of men and women who take evening or University Extension courses because they have to work for a living and have not time for exhaustive detailed study. Its scholarship is sound and its spirit reverent and entirely constructive. Probable price \$2.00

Creative Personality

by Ralph T. Flewelling

The Christian view of life rallies here to the defense of human values on the score that if those finer things go, with them will go the fruits of civilization and all that is worth living for. Price \$2.50

Acts of Devotion

Not one phase of the modern man's life is neglected in this all-inclusive collection of acts of devotion. It contains prayers for those who approach God by the narrow paths of aspiring thought and speculation as well as for those who love better the more direct approach of childlike trust. Cloth 12 mo. Probable price \$0.60

Knowing the Bible

by Raymond C. Knox (Columbia)

Provision is made for definite lesson tasks: It is not a book to be lazily read, but a source of provocation to active investigation. After a medium of information to guide the student reader, a series of real questions give him something to do, interesting and worth doing in conjunction with the citation of specific pages of well-selected reference works. This is essentially the method of the syllabus-with-references which is now rather commonly used in courses in secular history. Price \$2.50

Palestine and Trans-Jordan

by L. Preiss and P. Rohrbach

With 214 photographs and 21 colored plates. Page size 9x12.

"Here is the Holy Land."—*Christian Advocate (N. Y.)*. "Great pictures of uncounted value."—*Reformed Church Messenger*.

Hailed by editors generally as the most beautiful book ever on the Holy Land. Price \$10.00

In Time of Sorrow

A Book of Consolation

by Bishop Charles L. Slattery, D. D.

Tells the reader something of what its author, a true man of obvious sincerity tenderness of spirit, and Christian refinement of perception has been saying to men and women, face to face, as he has been going in and out among the sorrowing for more than a quarter of a century. Probable price \$1.50

Christian Conviction

by Cleland B. McAfee

"A powerful, and sane apologetic. Nothing could be more suitable material to put in the hands of a thoughtful non-Christian."—*The Chicago Recorder*.

"Genuinely helpful to the bewildered Christian."—*Christian Advocate (Pittsburgh)*. Price \$2.00

Personality and Reality

by J. E. Turner

"No modern thinker's plummet goes deeper." "It is a satisfying book." "The ability of the author is unquestioned." "A tremendously rewarding book." "It can be read with satisfaction by those with no formal training in philosophy." Price \$1.50

At your bookstore or from

60 Fifth Avenue
Atlanta Boston

THE MACMILLAN COMPANY

Chicago

Dallas

New York City

San Francisco

When writing to advertisers please mention The Christian Century.

hundred and fifty young people. The address of the evening was given by Dr. Andrew D. Harmon, president of Transylvania university, Lexington, Ky., and president of the last international convention of Disciples last year. The audience was said to be the largest gathering that has been held of the thirteen Disciples churches of the metropolitan area.

Indiana Conference on Character Education

The third annual conference on character education, under the auspices of the Indiana state department of public instruction, was held in Indianapolis Jan. 20-21. The program included not only the leading educators of the state, but also several from other states. It is a matter of significance that a conference on this theme should be promoted and organized under the direction of a state department of education.

Practicing Christian Union In Cleveland

Three large churches in the Franklin avenue district, Cleveland, O., Methodist, Disciple, and Congregational, hold a common Sunday evening service with results which are reported as highly satisfactory from the standpoint of both fellowship and attendance. This is the third year of these union evening services, and the attendance exceeds the total of the three services before the merger. Speakers from outside usually occupy the pulpit.

Grace Church Objects To "Stealing"

The bulletin of Grace community church, Denver, Colorado, has plain and harsh words to say about stock dividends: "It should be gratifying to all who long to see the teachings and spirit of Jesus dominate our industrial life that at least a few of our liberal magazines have had the insight to call the unprecedented distribution of stock dividends by its correct name—stealing. In our complex modern industrialism many well-meaning men are misled by euphonious business terms which turn the edge of the ancient com-

mand, 'Thou shalt not steal.' Whatever ground there may be for debate as to what constitutes 'a fair rate of interest,' stock dividends are a modern means of appropriating what has already been stolen from consumers and wage earners and then compounding the crime by demanding 'a fair return' on this unearned stock. Lest some be tempted to follow the common, easy method of blinding themselves to moral truth by labeling it 'radicalism,' let them be reminded that the church of which we are a part has officially declared, 'We maintain the soundness of the principle that a man is entitled only to what he has in some real sense earned.' But then, Grace community church is the kind of church that conducts a civic center and an open forum and a labor college.

Churches Cooperate to Build Mexican Church

The Wichita council of churches, Wichita, Kansas, has carried to successful completion a remarkable union enterprise in the erection of a fine new building for the union Mexican evangelical church in that city. About seventy congregations of fifteen denominations joined in raising the money and the building was dedicated free from debt. "It will be noted," says Paul Buchholz of the Presbyterian mission board who participated in the dedication, "that this church bears no title that would indicate the impress of any one denomination, but a united protestantism functioning through this council has caught the vision of the social, spiritual and educational needs of a colony of Mexican immigrants within its bounds and has gone about the business of meeting this need in a practical and sensible way. The result is a house not only fitted for the strictly religious services of the congregation but planned with a view to meeting the social and recreational needs of the colony as well as to providing for a religious educational program. The efficient pastor and his wife, Rev. and Mrs. J. E. Angulo, are already the all-around advisers of the colony, and

The Best Tools For Ministers and Bible Students

1 Volume Commentaries:

Dummelow's Commentary (\$3.00)
Peake's Commentary on the Bible,
A. S. Peake (\$4.00)

Bible Concordance:

American Standard Concordance,
Hazard (\$5.00)

Bible Dictionary:

Hastings Bible Dictionary (\$7.00)

Bible Atlas:

Atlas of Historical Geography of the
Holy Land, George Adam Smith
(\$7.50)

Historical Geographies of Palestine:

Historical Geography of the Holy
Land, G. A. Smith (\$6.00)

Students Hist. Geography of Holy
Land, W. W. Smith (\$2.00)

Dictionary of Religion:

Dictionary of Religion and Ethics,
Mathews and Smith (\$3.00)

Anthology of Religious Verse:

World's Great Religious Poetry,
C. M. Hill, editor (\$2.00)

Bible for Ministers:

Nelson Preachers Bible (Genuine leather,
India paper, blackface type,
special preachers conveniences), Christian
Century Edition (\$6.50)

Bible for S. S. Teachers:

Nelson Teachers Bible, Christian
Century Edition (Minion blackface
type, references, bible dictionary,
concordance, maps), (\$4.25)

Bible for Adult Class and Personal Use:

Adult Class Bible, Christian Century
Edition (Genuine leather, references,
maps, etc.), (\$3.60)

Children's Bible:

The Children's Bible, Sherman and
Kent (\$1.75)

International Uniform Lesson Annual:

Tarbell's Teacher's Guide (\$1.00)

History of Hymns:

Story of Hymns and Tunes, Brown-
Butterworth (\$2.25)

We pay postage.

The Christian Century BOOK SERVICE

440 S. Dearborn St., Chicago

The Outstanding Sermon Anthology of this season

Best Sermons: 1926

Edited by Joseph Fort Newton

Some Sermons included:

Can We Be Sure of God? Harris E. Kirk.
Where Do We Go From Here? Charles R. Brown.
Everybody's Christ, Henry Sloane Coffin.
The Things That Remain, Raymond Calkins.
The Gospel in the Present Age, Carl S. Patton.
The Authority of Christ, Bishop C. H. Brent.
The Foolishness of Preaching, Reinhold Niebuhr.
"Ye Shall Live," Ernest M. Stires.
The Departed, Felix Adler.

Also fine sermons by 16 others, including Rabbi Leon
Harrison, Harry Emerson Fosdick, E. Y. Mullins, John
M. Moore, Bishop Hughes, E. L. Powell, etc.

The reviewers are saying that this third collection of
"Best Sermons" is the best.

Price of book, \$2.50.

The outstanding volume of British sermons:

British Preachers: Second Series

Edited by James Marchant, (\$1.75)

THE CHRISTIAN CENTURY BOOK SERVICE
440 S. DEARBORN STREET CHICAGO

Three Books for Ministers

What to Preach

By Henry Sloane Coffin.

The Warrack Lectures on Preaching. One of the two great
books on preaching published this season. (\$2.00)

Preaching in Theory and Practice

By Samuel McComb.

"The preacher must gain a new and compelling vision of the
age, and a new and compelling sense of the power of his
message," says Dr. McComb. (\$2.00)

A Book of Modern Prayers

Edited by Samuel McComb.

Old, stereotyped phrases creep into today's praying. Any
minister would do well to steep his thought in the classic
prayers here included, from Jowett, Rauschenbusch, Orchard,
Inge, Maurice, Robertson, Matheson and a half-hundred
others. (\$1.50)

[We pay postage]

THE CHRISTIAN CENTURY BOOK SERVICE
CHICAGO

in that capacity have come into very intimate contact with the men and women of every creed in their various needs as strangers in a strange land."

Conference on the Church and International Relations

A significant conference on international relations and American diplomacy

Present Status of Mission Schools in Turkey

THE INFORMATION SERVICE of the Foreign Policy association gives an authoritative survey of the conditions in Turkey as affecting the operations of American educational and philanthropic enterprises in Turkey under the republic. As this is a matter of importance in relation to the proposal to ratify the treaty which has been negotiated between the United States and the Angora government, as well as a matter of concern to supporters of these mission organizations, the following statements from the source indicated will be of interest:

CURTAILMENT OF MISSION ACTIVITIES

The wars of the last decade have had a marked effect upon Christian missions in general. As a result of post-war conditions European contributions to missionary work were reduced to a mere fraction of their pre-war totals. Countries where the severest currency depreciation occurred were forced to suspend missionary work altogether. American missionary enterprises have naturally not suffered commensurately with those of Europe. Nevertheless war and post-war conditions have seriously affected American institutional work in several countries. This is particularly true of Turkey where American institutions have suffered a drastic curtailment of their sphere of activity since 1914. The experience of the American board of commissioners for foreign missions may be quoted as an illustration. That organization employed 207 foreign workers in Turkey in 1914; by 1926 the number had been reduced to 111. In 1914 it had conducted eight colleges with an enrollment of 1,850 students; in 1926 there were only two colleges with 275 students. The number of high schools and boarding schools was similarly reduced from eighteen to eight and the number of hospitals from nine to three.

Of the ten educational institutions which have been closed since 1920, only one (the school of religion at Constantinople) was forced to close by reason of the laws of the Turkish republic.

GOVERNMENT SUPERVISION

One fact which a close study will make clear is that the responsibility for closing educational institutions of the American board does not actually lie with the government of the Turkish republic or even with the Turkish nationalists who came into prominence before the proclamation of the republic. These institutions were for the most part closed before the birth of the nationalist movement.

As has already been noted, however, there was no wholesale closing of Amer-

ican schools after the proclamation of the republic. All American schools and colleges are placed under the jurisdiction of the Turkish minister of education and are subject to Turkish laws governing education in general. The curriculum must include instruction in the Turkish language and Turkish history. To ensure efficiency, instructors in these subjects are appointed to each school by the Turkish government. Instructors in all other subjects continue to be appointed, as heretofore, by the school authorities. All schools are subject to government inspection. The new provisions thus correspond approximately to those in force in western countries.

The mosque schools were abolished and replaced by government schools devoted entirely to secular education on European models. Foreign schools were also required to conform to the national policy.

RELIGION AND THE CURRICULUM

Religious instruction was excluded from the school curriculum. This brought about the closing of certain Christian schools which preferred to discontinue their whole work rather than to conform to the regulations. The institutions which refused to conform included a number of Roman Catholic schools conducted by European missionaries, and two American schools, conducted by the missionaries of the Reformed Presbyterian church in North America.

The majority of American schools conformed to government regulations, and were permitted to remain in operation. Bible study was removed from school curricula. Chapel was no longer compulsory.

Sunday services for Christian students have been retained in those schools where they were formerly conducted, and it has been the practice to provide Sunday lectures in ethics for non-Christian students as well. The Young Men's Christian association, which carries on important educational work in the city of Constantinople, also provides opportunities for religious discussion and study. The monthly bulletin of one of its Constantinople branches regularly carries announcements of Bible classes and religious meetings for Christian members, while a prayer group for persons of all faiths—Moslem, Christian, Bahaist and Jewish—is another feature of the program.

Meanwhile it must not be forgotten that the relations of American institutions with the Angora government rest upon the anomalous basis of a treaty signed by plenipotentiaries of both nations but ratified by neither.

up with a discussion on the church, religion and Christianity. This is a new venture and is significant in that the state university recognizes the importance of the religious appeal in working out the problems of international relations. Among the speakers will be representatives from the educational, social, and the church life of the nation: Prof. Gouch of the University of Virginia, Prof. Rippey of Duke university, Prof. Patterson of the University of Texas, Prof. Hershey of Indiana university, Mrs. Pennypacker, president of the general federation of women's clubs, Prof. Brown of Vanderbilt university, Dr. Henry A. Atkinson of the World alliance.

A Study of Tolerance in Areas of Conflict

An extraordinarily well organized and suggestive series of topics under the general head, "The basis of fellowship—an application of tolerance to areas of conflict," is announced by Trinity church, Pittsburgh, Pa., Rev. Perry G. Kammerer, rector, for lectures and discussion conferences from Jan. 11 to Feb. 18. Two periods are assigned to each subject, and a dozen different speakers will contribute, beginning with Prof. Mont R. Gabbert of the department of philosophy of the University of Pittsburgh. The subjects are: "First, the Instrument—The nature of tolerance; Is tolerance humanly possible? Second, the material—The bewilderment of childhood; Can youth be coerced? Obstacles to religious fellowship; Education and the democratic hope; Toward the understanding of industrial unrest; Shifting standards in the American home; The rights of racial minorities; Standardizing influences in American thought. Third, the product: The social value of tolerance; Fellowship and the art of living.

Convocation Week at Bangor Seminary

Bangor theological seminary at Bangor, Me., holds its nineteenth annual convocation week, Jan. 31—Feb. 4. Large numbers of ministers and others attend the

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM OR SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog.
INDIVIDUAL COMMUNION SERVICE CO.
Room 361 1701-1705 Chestnut Street, Philadelphia, Pa.

Church Furniture
Globecraft Shops
Since 1878
Fine church furniture, moderately priced. Tell us your needs. Before you buy—compare
Globe Furniture Mfg. Co.
18 Park Place — Detroit, Mich.

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS



lectures of these annual sessions. Three series of five lectures are given: On applied Christianity, by Rev. Mark A. Dawber, whose subject is "A spiritual basis for a rural program"; on preaching, by Rev. John R. P. Sclater, "The preparation of a preacher"; and on literature and life, by President John E. Park of Wheaton college, "Fact, fancy, and power." There will also be a series of quiet hour talks by Rev. Samuel S. Drury.

BOOKS RECEIVED

John Wyclif, by John B. Workman. 2 vols. Oxford, \$12.50.
Prospects for World Unity, by William Stuart Howe. Four Seas.
Crossroads to Childhood, by Anne Carroll Moore. Doran, \$2.00.
Things That Matter Most, by John Milton Moore. Judson, \$1.25.
Christian Unity—Past, Present, and Prospective, by Ada Knight Terrell. Torch Press.
Moby Dick, by Herman Melville. Modern Library, 95 cents.
New Grub Street, by George Gissing. Modern Library, 95 cents.
Cooperative Democracy, by James Peter Warbasse. Macmillan, \$3.00.
An Integrated Program of Religious Education, by W. A. Harper. Macmillan, \$1.75.
The Unknown Jesus Christ (Book Two), by L. W. Spayd, Roseville, O. Paper, 60 cents.
The Interpreter's House, by Charles Nelson Pace. Abingdon, \$1.00.
The Gospel of Opportunity, by Charles E. Schofield. Abingdon, \$1.25.
The American Race Problem, by E. B. Reuter. Crowell, \$2.75.
The Religion of Jesus and the Faith of Paul, by Adolf Deissmann. Doran, \$2.00.
Case and Comment, by Louis Howland. Bobbs-Merrill, \$2.50.
The Spiritual Element in History, by Robert W. McLaughlin. Abingdon, \$2.50.

Round the World with a Dictaphone, by Sir Henry Lunn. Revell, \$2.50.
Seventh Day Baptist Manual, edited by William Lewis Burdick and Corliss Fitz Randolph. American Sabbath Tract Soc.
Purposive Evolution, by Edmund Noble. Holt, \$4.50.
Social Differentiation, by Cecil Clare North. Univ. of North Carolina Press, \$2.50.
Makers of a New World, by Jay S. Stowell. Methodist Book Concern, 75 cents.
The Story of Mankind, by Hendrik Van Loon. Enlarged Newbery Medal edition. Boni & Liveright, \$2.50.
Worship. Presbyterian Programs for Intermediate and Senior Boys and Girls. Presbyterian Board of Christian Education, 15 cents.
The New Testament Church, Its Teaching and Its Scriptures, by Park Hays Miller. Presbyterian Board, \$1.00.
Church Historians, with foreword by Peter Guilday. Kenedy, \$2.75.
Jesus and the Problems of Life, by Sidney A. Weston. Pilgrim Press, 65 cents.
A History of Medicine, by C. G. Cumston. Knopf, \$5.00.
Some Mexican Problems, by Moises Saenz and Herbert I. Priestley. University of Chicago Press, \$2.00.
Aspects of Mexican Civilization by Jose Vasconcelos and Manuel Gamio. University of Chicago Press, \$2.00.

Family Disorganization, by Ernest R. Mowen. University of Chicago Press, \$3.00.
Ernest DeWitt Burton, by Thomas Wakefield Goodspeed. University of Chicago Press, \$1.00.
The Pope, by Jean Carrere. Holt, \$3.50.
White Wolves, by B. M. Bower. Little, Brown, \$2.00.
The Hidden Kingdom, by Francis Beeding. Little, Brown, \$2.00.
Madame and Her Twelve Virgins, by E. Phillips Oppenheim. Little, Brown, \$1.00.
The Terrible Hobby of Sir Joseph Londe, Bart. by E. Phillips Oppenheim, \$1.00.
Electric Development as an Aid to Agriculture, by Guy E. Tripp. Putnam, \$1.25.
Benjamin Garver Lamme, an Autobiography. Putnam, \$3.00.
Providence, Prayer and Power, by Wilbur Pitt Tillett. Cokesbury, \$2.50.
The Inner Kingdom, by Eva Gore-Booth. Longmans, \$1.00.
The Three Windows, by Eva Gore-Booth. Longmans, \$1.00.
The Peril of Hunkey Hollow, by Senah Nedra Baptist Banner, \$1.50.
The President's Hat, by Robert Herring. Longmans, \$3.50.

The great Lincoln biography of this generation—
Carl Sandburg's
LINCOLN:
THE PRAIRIE YEARS
(TWO VOLUMES \$10.00)

A perfect gift!

The Christian Century Book Service
440 South Dearborn Street Chicago, Ill.

"Makers of Freedom"

By Sherwood Eddy and Kirby Page

Biographical sketches of William Lloyd Garrison, Booker Washington, Francis of Assisi, Luther, Wesley, Keir Hardie, Susan B. Anthony, Woodrow Wilson. Also a 75-page chapter on "The Present Struggle for Freedom."

This book of moral giants is providing hundreds of ministers with material for series sermons on such general themes as "Beacon Lights of Freedom." (\$1.50)

Christian Century Book Service
440 S. Dearborn St., Chicago

The Nature of the World and of Man

TITLES OF SOME OF THE LECTURES INCLUDED, WITH THEIR AUTHORS:

Astronomy, or the Story of the Stars: Forest Ray Moulton
The Origin and Early Stages of the Earth: Rollin T. Chamberlain
Geological Processes and the Earth's History: J. Harlan Bretz

The Nature and Origin of Life: H. H. Newman
Evolution of the Plant Kingdom: Merle C. Coulter
The Coming of Man: Fay-Cooper Cole
Human Inheritance: Elliot R. Downing
Mind in Evolution: Charles H. Judd

There are a hundred thousand people—and more—in the United States—ministers, teachers, editors, laymen in many fields—to whom this remarkable book comes as an answer to an oft-expressed desire: the desire for a course in science, authoritative, but popularly written, a book that can supply the knowledge which every up to date leader and layman must have mastered if he is to perform his best service in this difficult but promising age. (Note: The book contains 136 illustrations.) The price of the book is \$4.00.

[Turn to page 98 and indicate No. 2 as one of the books you wish to order.]

THREE OTHER BOOKS YOU SHOULD INCLUDE IN YOUR ORDER:

The Story of Philosophy: By Will Durant

The lives of the greater philosophers, and what they believed. (\$5.00).

(Indicate No. 1 on the coupon on page 98.)

This Believing World: By Lewis Browne

The history of the great religions of the world, popularly told. (\$3.50).

(Indicate No. 3 on the coupon.)

Adventurous Religion: By Harry Emerson Fosdick

The faith of a man who, in the face of some discouragingly unpleasant realities, dares to believe in the practicability of Christ's dream for the world. (\$2.00)

(Indicate No. 4 on the coupon.)

The Christian Century Book Service 440 South Dearborn Street, Chicago



Mexico

MEXICO has suddenly become a dread word in the American vocabulary.

Some people speak it with an undergrowth of ferocity; some with a subtle timbre of dread. Each day it grows larger in the newspaper headlines.

What does the word—Mexico—really mean? A threat to the United States? A menace to peace? A conspiracy against the rights of our people? Or something very different?

Hundreds of thousands of Americans want to know. They love peace. They abhor war. Many of them are members of churches which have branded war as opposed to the spirit and principles of their Founder. Many of them are having to speak now, while this tension is on, to congregations in such churches.

New Subscribers

The last four days have brought new subscriptions from:

Alabama	Oregon
Arkansas	Pennsylvania
California	Rhode Island
Colorado	South Carolina
Georgia	South Dakota
Illinois	Tennessee
Indiana	Texas
Iowa	Virginia
Kansas	Washington
Kentucky	West Virginia
Louisiana	Wisconsin
Maine	Hawaii
Maryland	Philippines
Massachusetts	Porto Rico
Michigan	British Colum-
Minnesota	bia
Mississippi	Manitoba
Missouri	New Brunswick
Montana	Nova Scotia
Nebraska	Ontario
New Hampshire	Quebec
New Jersey	Argentina
New York	Brazil
North Carolina	China
North Dakota	England
Ohio	Mexico
	Russia

What are they to say? How shall they interpret Mexico now? It is all well enough to pass resolutions in favor of peace—when nothing threatens peace. But suppose peace is threatened. What shall the peace-seeker say then?

Mexico supplies the test today. Tomorrow it may be China, or Russia, or some other. Today it is Mexico. Do you know what Mexico means?

ONE of the best ways to learn the meaning of Mexico is by reading The Christian Century. The Christian Century has been studying Mexico intensively for a long time. It was The Christian Century that printed those famous articles from Mexico by Hubert Herring more than two years ago. Last summer, when the church crisis developed, a member of The Christian Century staff was on the ground. Another member of the staff has been spending the last few critical weeks in Mexico City.

This authoritative treatment of Mexico is an example of the treatment which The Christian Century gives to all the danger spots of the earth. No person who wants a part in the forming of a world will-to-peace can afford to be ignorant of what The Christian Century is saying about conditions in all these countries. Knowledge is power.

The coupon will make it possible for you to read The Christian Century during the coming 13 weeks of crisis for only \$1. You will not put a dollar to better use this year.

Name

Address

The
Christian
Century,
440 South
Dearborn St.,
Chicago

Yes; I want to know what The Christian Century is saying about Mexico. Here is my dollar.

A Forward Look

The new year is now well begun and your congregation is bending to its tasks in earnest, looking toward a high tide of spiritual fruitage at the Easter season. What about the worship feature of your church? Are you handicapped by hymn books so old and behind-the-times that they seem musty? A hymnal with a *today* point-of-view is what you need. Have you considered

HYMNS OF THE UNITED CHURCH

[[CHARLES CLAYTON MORRISON
and
HERBERT L. WILLETT, Editors]]

THIS book contains all the great hymns which have become fixed in the affections of the church and adds thereto three distinctive features:

Hymns of Christian Unity

Hymns of Social Service

Hymns of the Inner Life

These three features give HYMNS OF THE UNITED CHURCH a modernness of character and a vitality not found in any other book. *It sings the very same gospel that is being preached in modern evangelical pulpits!*

THE PERFECT HYMNAL

Not only is Hymns of the United Church peculiarly adapted to the modern church because of the timeliness of its contents. From a mechanical viewpoint, the book is pleasing in every respect. It has been called, "the most beautiful hymnal produced by the American church." Here are just a few points of superiority over most hymnals. Great care has been bestowed on the "make-up" of the pages. They are attractive to the eye. The hymns seem almost to sing themselves when the book is open. They are not crowded together on the page. No hymn is smothered in a corner. The notes are larger than are usually employed in hymnals. The words are set in bold and legible type, and all the stanzas are in the staves.

And this does not take account of the perfect printing and the beauty of the binding.

But the thing for you to do is to consider the merits of the book by a personal examination. Send for a returnable copy of the hymnal at once and arrange to make an immediate decision that the new books may be at hand early in February.

Special Note: The price of the book, cloth binding,
is only \$1.00 per 100 (Half leather, \$1.25 per 100)

The Christian Century Press :: Chicago

